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[John Jackson]

Aug 181

SOBER WORD

To A

SERIOUS PEOPLE:

Or,

A MODERATE

DISCOURSE

RESPECTING

As well *The S E E K E R S*, (so called)

As *The Present Churches.*

Wherein the Difference between them
touching Visible Administrations,
is Discovered and Discussed:

And may serve as

A Plea for the Nations Ministry.

By a lover of Truth and Peace.

PSAL. 22. 20. A seed shall serve him: it shall be counted to the Lord for a generation.

24. 6. This is the generation of them that seek him, that seek thy face, O Jacob.

14. 7. Oh that the salvation of Israel were come out of Sion! For the Lord bringeth
eth back the captivity of his people, Jacob shall return, and Israel shall be glad.

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A

SORBER WORD

To A

SERIOUS

A MODERATE

DISCOURSE

BEGETTING

As well as the (so called)

As the True Church

Wherein the difference between them

touching the Administration

is now and then

is made known

of the true Church

By the way of Truth and Peace



To the Reader.

COURTEOUS READER,

THOU art here presented with a brief Discourse touching a Subject which hath not wherewith to commend it self, and therefore subjects it self to thy Ingenuity and Candor in its perusal, (if it be thought by thee worthy thereof.) To invite or court thee thereunto, would be very unbecoming thee to whom it's directed, considering thee both *sober* and *serious*; and to me it's no less unsutable, if thou knewest my Genius. Thou art therefore left free, either to entertain it, or pass it by, as thou pleasest; and it's as freely submitted to thy Censure.

But considering it's possible that some may bestow time upon it, for their sakes I have been

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prevailed with to say a little by way of Preface, touching the *nature* and *end* thereof, both which when thou clearly understandest, thou wilt with the less prejudice attempt the reading and examining of it, when it shall be freed in thy judgment from such aspersions as some may (yet too plentifully) bestow upon it.

Be thou therefore hereby assured, that thou shalt not be troubled with this Discourse out of any designe either to weaken thy present confidence which thou hast in God, or to startle thee touching thy present Practice in things pertaining to God, nor out of any Irreligious, Atheistical, or Self-ended interest, to tempt thee to cast off all Ordinances of Worship and Service of God, which thou at present art perswaded thou oughtst to be found exercised in; but to give thee an account touching a Sort of people which some are pleased to call *SEEKERS*; of whom, several men, in several books, have spoken several things, shewing the dangerousness of their Opinion, and the dreadfulnes of its tendency; and under that term of *Seekers*, comprehend all those which differ from themselves touching the present exercise of their Administrations. How great then

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and is, thou mayst finde herein; the rectifying
whereof, is one End of this Work, by laying
down somewhat positively touching what they
believe and practise, and somewhat privatively
touching such things as they see not ground to
practise. These are reduced and abridged un-
der two Heads,

The { Present Churches,
 and
 { Present Ministry,

and compared with the Primitive Patterns of
each, as they are laid down in the Scriptures,
and accordingly applied, with some Consi-
derations had touching certain Objections de-
pending thereupon. Under which general
Heads, thou hast the sum of what thou wilt
here be troubled with; (and perhaps thou mayst
judge it worthy thy trouble.)

As touching the End, to give thee some ac-
count as well what it is, as what it is not, be
pleased to know, that having observed many
persons of an enquiring spirit unsatisfied with
their present practice, as not seeing sufficient
ground for it, impatient and restless in their
spirits, have made out after this people (so di-
stinguished as before:) but finding them very
incon-

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inconsiderable both for quantity and quality, and nothing extant which in any measure might be a stay to them, by laying a ground for their dependance & further waiting upon God, have waxed weary, and almost fainted in their minds, and at the best have returned to that condition from whence at first they thought themselves happie they were escaped, using such expressions as these: *Come, let us go back to Egypt for Bread: it's better take it at the mouth of Ravens, then starve.* Which expressions have been very sadly uttered by some: mean while, the God which had led them by the hand out of *Egypt*, and brought them thorow the *Red-sea*, cannot be trusted, nor depended on, nor waited for, while they are in the wilderness.

These Considerations, on their part, have moved me to bethink me of my duty to my God, and whether I were not obliged, in thankfulness to him, who had betruſted me with the knowledge of his pleasure in any measure touching this particular, to impart it to others, that they might also have the opportunity of considering what hath been a stay to my own Spirit, and perhaps may prove forcible to prevent from further straying such who are upon the like enquiry. I

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I have likewise observed how much it hath offended and grieved divers good persons who are themselves under the practice and exercise of such Administrations as this Discourse treats of, because the SEEKERS (as they are called) do not joyn issue in the practice thereof, expressing this offence and trouble of theirs, by writing and otherwise; which I have great cause to hope will by this occasion be abated, or at least moderated, when they shall perceive that there is a reason to be rendered for that which they have judged unreasonable.

In the consideration of which, I cannot but think it's possible that Thou, Reader, mayst finde thy self to have drunk too deep of the cup of my former, and thy present Errour, in that both thou and I have taken up our Practices upon other mens Principles, or at least upon too easie & too slight a search; touching which, if they were to begin again, we should judge it necessary to put a pause, and to make more diligent enquiry after the minde of God in the Scriptures. To which some persons are reduced, (and that in mercy) searching and seeking after those things *now*, which long since they presumed they had attained. To the exercise where-

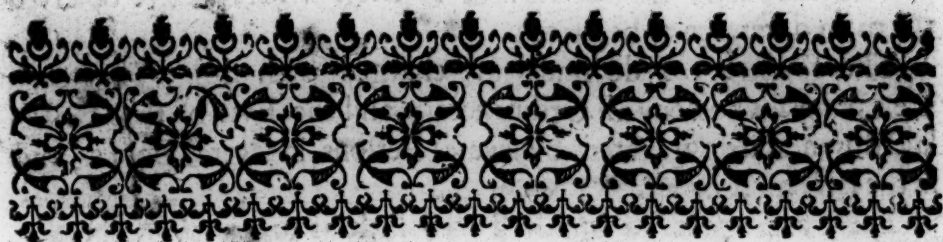
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of, thou art also invited, *viz.* to prove thy own works, that so *thy rejoycing may be in thy self, and not in another.*

And if, in examining this Work, thou findest many things weak and amiss, I shall not wonder at it (I pretend not to Perfection:) Put thy Character upon them, & let them pass for dross, and write them *mine*. But if thou findest Gold (I mean Truth) that will abide the fire of trial; say that's God's; 'tis none of mine; and let not that pass. I expect thy Censure; I shall hearken for it: and I hope thy Reproofs shall be as welcome as the smiting of the *righteous* was to *David*, Psal. 141. 5; and for ought thou knowest, if thou sendest me back to the searching of the Scriptures, which must be the Standard & Rule of trial, I may truly be enabled to say, *It shall be a kindness to me, an excellent oil which shall not break my head*. But if thou shalt be found *reproaching* in stead of *reproving*, and *wounding* in stead of *smiting*, I hope my God will teach me to say, as he did also, *vers* 3. *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

Reader, thou art desired to correct these *Errata* with thy Pen.

Page 2. *lin*: 37. for 26. 5. read 46. 5. *p*: *ibid*. 1. 17. add *the*. *p*: 5. 1. 1. for *these*, read *the*. *p*: 7. 1. 31. for *certain numbers*, read *a certain number*. *p*: 20. 1. 12. for *cast*, *r*: *cost*. *p*: 23. 1. 9. for 12. 8. *r*: 21. 8. *p*: *ibid*. 1. 33. for *Translations*, *r*: *Translators*. *p*: 33. 1. 2. for *person*, *r*: *persons*. *p*: 36. 1. 7. for *had*, *r*: *was*. *p*: 39. 1. 12. add *of*. *p*: 47. 1. 24. for 20. 4. *r*: 1. 1. *Cor*. 2. 4. 5. *p*: 48. 1. 15. for *particular*, *r*: *peculiar*. *p*: 57. 1. 25. for 10. 25. *r*: 11. 25.



A SOBER WORD TO A SERIOUS PEOPLE.



Mongst those many Discourses which have offered themselves to Publike View, in these discourfing Times, there have not been wanting feveral that have asserted the Saints privileges in their enjoyment of Ordinances; Some Moderately, Others more Smartly, and with lefs Moderation, (though with no lefs Confidence.) The Entertainment these Discourses have met with (I am apt to believe) hath been as various.

That which I have obferved in them, is, that they have frequently taken notice of fome that differ from them, calling them *Seekers*: Touching whom, many things are faid, by way of Answer to feveral Objections which are faid to be theirs; though it be not fo demonftrable from any thing yet extant, which they (if any fuch there be) have owned as theirs. Neverthelefs, in the ferious perufal of thofe very Objections, and their feveral Answers, which are exhibited to Publike view, there doth feem to lie fomething not fo clear, on the Answerers part, as is imagined, and as were to be wifhed.

To fhew, in all things, where this Shortnefs doth (feem at leaft to) lie, would require more time then is allotted to me, in refpect of other employments: I fhall therefore abbreviate many things, and

as briefly as I can, shall endeavour to shew where I have observed the main difference to be placed.

The *Seekers*, I do finde, are charged with this, That they are a people who deny all Ordinances; and the Evil of that Evil is laid down and aggravated, by several Persons, in several Books; and in the last, most of all.

These are again distinguished into such as are *against* all Ordinances, or that see not sufficient ground for the present practice of Ordinances; or such as are *above* and *beyond* Ordinances.

For the former, those which are *against*, *i. e.* contrary to them, they are very *improperly* called *Seekers*.

For the later, they which are above and beyond them; these are so far from *Seeking*, that they are rather Possessors, Enjoyers, and Attainers, then *Seekers*, properly so called.

The third sort are such, as, not seeing a sufficient ground for the practice of Ordinances are said to seek them. And is it not their Mercy, that the most High should give them a heart to seek him, for wisdom, and counsel, and directions, touching those things they see not sufficient ground for the present practice of? And is it not according to the Apostle's Rule? *If any man want wisdom, he should ask, or seek it, of God; who giveth liberally, and upbraideth not.*

In a good sense, it is a good thing to be a Seeker: In a bad sense, it's not to be applied to them, which seek the Lord in sincerity, for wisdom, how to walk before him.

Of this sort of Persons, and this sort of Seeking, this present Discourse only treats.

And touching them, it may be observed, that these (*Seekers* so called) are not alike unsatisfied concerning the practice of all Ordinances. There are onely some, wherein they see not sufficient ground for their present practice. There are others, which they themselves do practice: *Viz.*

First, They believe, that it is an appointment from the Lord Jesus, and that wherein they ought to exercise themselves, in searching the Testimonies of the Holy Writings of Truth, concerning the mind of God touching things to be believed and practised: So did the Eunuch, and God met him therein, *Act. 8. 28. to the 25.* according to *Isa. 46. 5.*

Secondly, They judge the same touching Prayer, and distributing

to the necessity of those that want ; according to *Act. 10. 1, 2, &c.* hoping to enjoy God, both in the former and latter duties and Ordinances of his.

This is not onely practised personally, and privately, but, as occasion offers, by coming together into some place on the First-dayes, and at other times, as their hearts are drawn forth, and opportunity is offered.

Their ends in so doing, and grounds for so doing, are these :

First, That they may be Instruments in the hand of the Lord, to stir up the grace of God in one another, by mutual conference, and communication of experiences : according to *Mal. 3. 16. Heb. 10. 22, 23, 24, 25.*

Secondly, That they may poure out their complaints to the God and Father of Spirits, for the further revelation of himself : according to *Act. 1. 4. 16, 17, 20. Ezek. 36. 37. Jam. 5. 6.*

Thridly, That they may keep alive, and hold out in their measure their witness and testimony against the false, and waite for the manifestation of the true Lord Jesus, in his pure Ordinances of Ministry and Worship : according to *Daniel 3. 16, 17, 18. Dan. 6. 10. Psal. 137, thoroughout.*

Expressing their deep sence of the want of what they enjoy not, behaving themselves as persons having neither power or gift to go one before another, by way of Eminency or Authority ; but as Sheep unfolded, and as Souldiers unrallied, waiting for a time of gathering, and restitution to the knowledge of what as yet they understand not : and the attainment of this, is the end of their seeking ; and to this they stirre up and provoke one another ; and herein they desire to be found, hoping firmly to the end : according to the first of *Pet. 1. 13.*

Owning nor acknowledging no other visibe Teacher, but the Word and Works of God ; on whom they wait for the Grace which is to be brought at the Revelation of Jesus Christ. By which it doth appear, that though they come not up to the full of what others say they enjoy, in respect of Ministry, and Worship ; yet they are not against them, or beyond, or above them : But comparing such as say they are, and have such, by the Scriptures of Truth declare themselves to be *desirers* (though not *discerners*) of them. Such who though they cannot say they sing the Songs of *Sion*, yet do hang
B 2 their

their Harpes upon the Willowes, and weep at the remembrance of her; to see how like a Plowed field she lies, and how her Stones lie covered over with Rubbish.

Those other Ordinances, wherein they do not see sufficient ground for their Practice, may be comprehended in these two: The present Churches, and the present Ministry.

These two were the Grand, and Capital, and Comprehensive Institutions, and appointments of the Lord Jesus; unto which, He gave gifts, for the perfecting of the Saints: But whether the present Ministry, and the present Churches, be those Ordinances of His, which He then instituted and appointed, and not rather something like them, or instead of them, is the matter in Question.

The persons called by the name of *Seekers*, having compared them with the Word of God, and not finding them to conform thereunto, dare not joine issue in the present practice of them: which of it self is ground sufficient: yet that it may appear that this ground and reason is not without Reason, somewhat is to be added, by way of Demonstration and Evidence.

There have not been wanting those which have taken paines to prove the Affirmative, and to reprove the Negative sharply: It's necessary to consider of those proofes seriously, and endeavour to apply those reproofes as profitably as may be; to state the matter in question as fairely, and truly, as the present Capacity is abilitated, and can extend to.

First, I finde it's most generally taken for granted, that Disciples, *quâ* Disciples, or, as others say, Disciples able to preach the Gospel, have power, and are commanded to Baptize, *Math. 28. 19.* and upon this ground it's practised; and this is all the Ministry that I can finde is acknowledged by some.

Secondly, that Believers may incorporate themselves, and become a Church, is by others affirmed, from *Joh. 1. 12.* That being made sons by believing, they have power to become the sons of God in state; which, I suppose, is meant, that Believers have power to estate themselves into visible Sonship; or else I know not what to make of the distinction.

Others express the same thing with other words, much different; proving a Church, and Ministry, upon other Principles and Grounds. From all which, as I differ in the Matter, so I shall in the Method, desiring

desiring to lay down something Positively, from these Scriptures ; submitting to the judgement and cenlure thereof : judging it most profitable , rather then to take notice of the several Objections I have seen, with the Answers to them : Knowing well, that Truth is truly evidencing and convincing : and if this shall approve it self so, it will save labour of answering those Objections ; though something will be spoken to them also, in their place.

Our blessed Lord and Saviour Jesus Christ , who himself was the Great Apostle of his Father, as well as *the High-priest of our profession*, Heb. 3. 1, whilst he was to perform his Father's work, whose Messenger or Apostle he was, as being set apart and sent forth for that purpose, *Joh. 6. 38, 39, 40. Joh. 12. 49. and spake and acted according to the commandment he had received from the Father :* In the performance of which Ministration or Service, he was pleased to single out some certain persons from amongst others , whom he appointed and authorized to wait upon him in that Ministration or Service : Those he termed *Disciples*, or *Apostles*. *Matth. 10. 1, When he had called to him his Disciples , he gave them power , &c. Now the names of the twelve Apostles were these, &c. These twelve Jesus sent forth , and commanded them, saying , Go not into the way of the Gentiles ; but go rather to the lost sheep of the house of Israel : and as ye go , preach ;* Κηρύσσετε, λέγοντες. *Verf. 16. Behold, I send you forth , &c. Ἰδὲ, ἐγὼ ἀποπέμνω ὑμᾶς.* These twelve were such as he ordained from amongst others. *Mar. 3. 13, He went up into a mountain , and called to him whom he would, and they came unto him. And he ordained twelve , that they should be with him , and that he might send them forth to preach. Luke 6. 13, And when it was day, he called to him his Disciples, and of them he chose twelve , whom he also named Apostles.* These Disciples were not meerly such as were followers of Christ, and had learnt of him, as Scholars ; but such as himself, out of others, had Chosen, Called, and Ordained , that they should be with him, and that he might send them forth to preach ; which accordingly he did ; and named them *Apostles*, as *Matth. 10.* and *Luke 6.* doth evidence. And what Commission he had , the same he gave to them. As he saith of himself, *I am not sent, but to the lost sheep of the house of Israel :* so he commanded them not to go to the Gentiles, nor into the way of Samaria ; but to the lost sheep of the house of Israel, *Matth. 10. 5.*

Besides these, he likewise sent forth the Seventy, with like Power and Commission to preach the Gospel, and to confirm it by Miracles, as Himself and the Apostles also did. But in a more especial manner did the Twelve converse with him, upon all occasions, as his assidual attendants, or household-servants. During the time of his Administration upon earth, and when he was about to finish the work which the Father sent him to do; so far as concerned his personal presence, he delegated that power the Father had committed to him, into the hands of them, those very persons whom before he had ordained to be with him, *Matth. 28. 18, 19, 20.*

Now the time approaching wherein the Moisaical Dispensation was to expire, and the Christian Church and its Worship to be introduced in the stead thereof, our Lord Jesus (having fulfilled all righteousness as touching the Law) gives commandment that the Gospel be preached to *all Nations, baptizing them in the Name of the Father, and of the Son, and of the holy Spirit.*

Touching the persons to whom Christ did delegate the power and authority of Preaching and Baptizing, much is written, as hath been hinted before.

Some say, To Believers, as Believers.

Some say, To Disciples, as Disciples.

Some say, To Preaching Disciples.

Some say, To Disciples able to preach the Gospel, so as to bring over souls to believe and be baptized.

Others speak in other expressions. It is too much to follow them in all.

There be four things I shall desire may be enquired into; the discussion whereof, will take in most of the Scriptures which any way give light to the understanding of this Subject; and which may occasionally answer many Objections which otherwise require particular discussion. I shall propound them by way of Question.

1. First, Whether Christ did not commit the Preaching of the Word, and administration of Baptisme, to a Ministry.

2. Secondly, What the nature and end of that Ministry was, which the Lord Jesus appointed to succeed him.

3. Thirdly, Whether there be any pattern of any visible Congregate Church under the Gospel, without or before a Ministry or Baptisme.

Fourth-

Fourthly, Whether the present Ministry, and present Churches, may be acknowledged the Ministers and Churches of Christ, according to the first Pattern.

To the first of these :

That Power and Authority, to Preach and Baptize, was committed to the Apostles, or to the Eleven Disciples, as to a Ministry, might be demonstrated,

First, From the Equity of it; which appears in the Respect or Care which the most High was pleased to manifest in the first ordering or disposing of the Administrations of the Jewish Church; which he committed to the hands of some chosen and peculiar persons, distinguished from others of the people to whom the like power was not committed, as to *Aaron* and his Sons *Exod. 28. 1, 2.* And by the signal of his displeasure manifested against those who would not acknowledge it *Num. 16.* but confederated in the Conspiracy of *Korah*.

Now if the Lord took such care to set in order, and keep right that house whereof *Moses* had the management, (*viz.*) the Jewish Church, (and therefore called *Moses* his House) and to establish its Ministry; is it not as equal that the Lord *Jesus* should take the like care for his House (*viz.*) the Christian Church, and provide for its Ministry; and that as the former, so the later, should consist of persons peculiarly set apart and appointed thereunto?

This sort of reasoning from the Old to the New, and from the Former to the Latter Dispensations, the Apostle doth use, by way of Equity, many times, to prove the matter whereabouts he was reasoning. *Doth God take care for Oxen?* If so, then it is as equal, at least, that he should take care for such as labour, and tread out the Corn under the Gospel. But if this have not weight enough to prove the matter in question; Secondly, it may be evidenced from Scriptures that are direct, as to this purpose.

That it was committed to certaine numbers of persons, who, from among many others, were appointed and set apart for this work, appears from the Scriptures afore mentioned, *Mark. 3. 13.* He called to him *whom he would*, and they came unto him, and he ordained twelve, that they might be with him, and that he might send them forth to preach: of them which came unto him, he ordained twelve. And somewhat more plain doth *Luke* relate this action, *Luk. 6. 13.* He called to him his Disciples, and of them he chose

chose twelve; whom also he named Apostles; or Messengers, or men sent out. Now though this seeme to relate to them onely as to Preaching, yet it is to be considered, that to these very same individual persons (thus chosen, and called, and set apart from others) was the Commission given to Preach and Baptize, Matth. 28. 16, 18, 19. The eleven Disciples went away into Galilee, and Jesus came and spake unto them, saying, &c. Act. 10. 41, 42, Not to all the people, but unto Witnesses chosen before of God, even to us: and he commanded us to Preach unto the people, &c. Now that they were ordained and appointed to serve as a Ministry, it appears from the first Chapter of the Acts, the second Verse, compared with vers. 17 and 25. Until the day in which he was taken up, after that he through the Spirit had given commandment to the Apostles whom he had chosen. And in vers. 17, speaking of Judas, (saith) He was numbred with us, and had obtained part of this Ministry. And in vers. 25, it is said of Matthias, That he may take part of this Ministry and Apostleship, from which Judas by transgression fell away. And the lot fell upon Matthias, and he was numbred with the eleven Apostles, or Messengers, or men who were sent out to preach, and baptize the Nations.

To the second:

What the nature of that Ministry was which the Lord Jesus appointed to succeed him in this service.

Besides what hath been spoken already, the Scripture doth declare what plentiful provision the Lord of the Harvest made in point of a Ministry. In *Ephes. 4. 11, 12, 13*, you have the Gospel-Ministry expressed, both in their Names and Numbers, their Nature and End, in reference to their Use and Duration in the same Order and Degree which the God of Order hath placed them in.

For their Name and Number, the reading of the eleventh Verse declares both.

For their nature and use, it's laid down either more generally, in this term, *for the work of the Ministry*; or more particularly, in these two Terms,

(*Viz.*) { *For the perfecting of the Saints.*
 { *For the edifying the body of Christ.*

The duration of this Ministry, was to be till we all came to the Unity of the Faith; even all this whole Ministry, so numbered; and
 named

named as before; who were all, as well as any, the fruit of Christ's Ascension.

The Gifts given to men for the work of the Ministry, those were to abide (as to Institution) one as well as another, one as long as another, the one without the other not being perfect; as in another case it's said, *Heb.* 11.40. As these were given to continue till we all came to the Unity of the Faith, *Ephes.* 4. 13, so they were set in the Churches by Ordinance and establishment, *1 Cor.* 12.28, as that which was to continue.

But to return to the nature and use of this Ministry;

(*Viz.*) $\left\{ \begin{array}{l} \text{To perfect the Saints.} \\ \text{To edifie the body of Christ.} \end{array} \right.$

The Word which is here used, *To perfect the Saints*; will be read properly, *to perfect the number of the Saints*, as well as their graces; Περὶ τὸν κατάρτισιν καὶ ἀγιάν, *Ad coagmentationem Sanctorum*, verſ. 12.—until there be not one Saint or Eleſt more to be added to the number. It comes of κατάρτισις and ἀγιάν, *quod proprie de numero dicitur*; Or from the the Verbe ἀγιάζω, *perfectum reddo, vel omnibus numeris absolutum reddere*. The Translators have rendered it severally in ſeveral places, (*Viz.*) to prepare, *Heb.* 10. 5, *A body haſt thou prepared me*. *Rom.* 9.22, *Adapta ad interitum: Fitted to deſtruction*. To reſtore or put in joint: *Luxata membra in locum reſtituere*; And ſo it is uſed in *Gal.* 6. 1, *Ye which are ſpiritual, reſtore ſuch a one with the ſpirit of meekneſs*. *1 Cor.* 1. 10, *Be ye perfectly knit together in the ſame minde*. *Sitis compaſti, vel coadunati*. If ſome one member of a true Church ſhould be overtaken with a fault, and in that ſence be out of joint, the reſt which are ſpiritual ſhould reſtore, *i.e.* put ſuch a bone in joint againe. But if many members ſhould do the like, and the whole prove diſlocated and diſjointed, Who ſhall reſtore them to their former order againe, but the hand of that Miniſtery by which they were adapted, and fitted, and firſt knit together? For, they were not onely given for this end, that they might *perfect the number of the Saints*, by fitting and preparing them, and putting them in joynt; and this act rendered as tranſient, to paſs away in the very acting, or once doing: but they are ſaid to be ſet in the Church, *i.e.* *ſtatuit, aut determinavit*, the word is of τιθέναι. *1 Pet.* 2.6, *Statuo in Sione lapidem*; *Behold I lay, i.e. ſet, or appoint by an irrevocable decree, in Sion a*

chiefe corner-stone. Act. 13. 47, *Constitute, &c. I have set or appointed thee to be a light to the Gentiles.* Act. 1. 7, *It is not for you to know the times or the seasons which the Father hath put in his own power.* Now these are not transient, but abiding things: so the Ministry, which is for *the perfecting of the Saints*, in the sense above expressed, was in like nature not onely given for that end, but fixed and established by appointment for the same purpose.

The other branch of this Ministry was, *To edifie the body of Christ, and to build upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chiefe corner-stone.*

Now to apply what hath been spoken to the Ministry which Christ gave for this work, as it consists of two branches,

(Viz.) $\left\{ \begin{array}{l} \text{Perfecting.} \\ \text{Edifying.} \end{array} \right.$

Matth. 28.

19.

Mat 16. 13

Ephes. 2.

20, 21, 22.

These workes are appropriate to two parts of the Ministry: The first are called Apostles, Prophets, Evangelists; and precede the Church, or are before it, having the whole world for their Circuit, dealing with them as with the World, with the Nations as with the Nations; Discipling them, preparing and fitting them; felling, hewing, and squaring those stones and that timber, that it might be made meet for the building; as also laying the foundation, even themselves, next and in order to the Lord Jesus, acknowledging him to be *the chiefe corner-stone* of the building, and the building it self to be Gods, 1 Cor. 3. 9, 10, but themselves labourers therein, and wise Master-builders thereon.

The second are such as being part of the number of those which have been so gathered out of the World, and placed into the building by the former Master-builders, and by them also appointed to edifie the body, *i.e.* to carry on the building, keeping to the foundation; furnishing them with Rule, and Square, and Compass, and Line, and Plummer, and whatever was necessary to compleat this work, or make the Man of God perfect. All which are comprehended in the holy Scriptures, and more collectively in the Epistles of *Paul to Timothy and Titus.*

And this Ministry are called Pastors and Teachers who are to feed the Church, as the former were to breed it; these to carry on the building, as the other to lay the foundation; these to be resident where

where they were chosen, as those to pass on, and prepare, and fit more materials for the perfecting of the great building, the whole House of God.

Now forasmuch as the number of the Saints are to be perfected, and then to be edified, and this to be done by a Ministry, consisting of Apostles, Prophets, Evangelists, Pastors and Teachers; and forasmuch as this is made the work of the Ministry so named and numbered as before, to be accomplished not by any one without the other of them; not by the Ministry of the Apostles alone, or Prophets only, or Evangelists only; much less by the Ministry of Pastors and Teachers only: but by these together, as making up the Ministry which Christ ascending on high gave, and by Ordinance or appointment set and constituted in the Church. And seeing the number of the Saints is not perfected, but rather, as that Scripture saith, *The whole world lieth in wickedness*, or in that wicked one, and that there are still Nations, and Kindreds, and Tongues, and People to whom the Gospel may be preached, and amongst whom Disciples may be made, and Churches formed and built upon the true foundation: Hence I conclude with myself (and refer it to the judgment of him that reads it) in answer to the Question, That the Ministry which the Lord Jesus appointed to succeed him, was for nature and end a breeding and feeding Ministry: The one, to prepare the Saints, and to gather them into a Church, as will be endeavoured to be proved in its proper place; the other, to build on upon the first foundation, being first gathered and set thereon.

And that these are both alike for their end and duration or continuance, appears,

First, Because they together make up but one Ministry.

Secondly, Because they all being the fruits of one Purchase, the same necessity remains for the one as for the other: so long as any Saints are to be gathered, as well as any to be edified, these are to continue; and that is, *till we all come to the unity of the Faith*, &c. the Elect of God standing in as much need of the one, instrumentally to enlighten and convert them, as of the other, to edifie and strengthen them, being converted. For as God, when he gave one, gave the other also; so the Saints may see a necessity for the continuation of the one, as well as of the other: the former, namely, Apostles, Prophets,

Evangelists, having been some space of time without the later, as appears by *Acts* 14. 23. but the later, I conceive, have never been in truth without the former; (at least, I know not where, or when, and should be willing to be informed) forasmuch as the Foundation must precede the building up of the Superstructure; and the Pastoral feeding the Lambs of the Lord Jesus, must needs presuppose a Ministerial Breeding to have preceded, in those pure and orderly Institutions.

The third and fourth Questions I shall answer together.

Quest.

Whether there be any Pattern of any Visible congregated Church under the Gospel, without or before a Ministry or Baptism: Or, Whether the present Ministry, or present Churches, may be acknowledged the Ministry and Churches of Christ, according to the first Pattern.

Answ.

To the first part of the Question, this will be answered:

That it doth not appear in Scripture, that any of the first Churches were gathered into their Visible Order, without a Ministry preceding or before Baptism. If it be otherwise, it's hoped it will be shewed where and when. If it be not to be shewed, How deeply are they concerned, who set up such Churches, whereof there is no Pattern in the Word of God!

I know it is ordinarily said, and accordingly practised, that a company of Believers may, by mutual consent or agreement, become a Church, and appoint one to baptize the rest; and accordingly chuse their own Officers, and proceed to other Administrations; and this in the Name of Christ. And such a Company of Believers are accounted, by themselves and some others, a true Visible Church.

Others say the same thing, in other words.

Now I would argue the case a little touching Believers consenting to become a Church, so far as may help to clear the Question in hand.

When a person desires to joyn himself to some one of the present Churches, though the person be never so desirous in himself to be added, yet he can but propound his desire of joyning and being admitted. This Church considers and judges of this person's Faith, and fitness for Fellowship, and that in the Name of the Lord; and must declare the Lord's consent, in the Church's, to the receiving such a Person into such a Fellowship, before he can be admitted.

The

The person's willingness in himself to be joyned, makes him not a Member of such a Fellowship; he cannot give his own consent, and the Church's too: but as he is willing to manifest his readiness to be admitted; so the Church judging of his profession of Faith, and fitness, manifests her consent, by receiving him in the Name of the Lord Jesus, either by Baptism, or without, according as they have faith in that Particular; I mean that Fellowship or Society which so admits him.

Now if this be the Method or Ordinary way of proceeding in a Church after it is gathered, Is not the gathering of that Church, in its first beginning, to be supposed equivalent hereunto; forasmuch as the same relation wherein one single believer doth stand with reference to a true Church rightly constituted, so do a Company of Believers stand in relation to Christ, in their first congregating into the Visible Order of a Church-estate:

Which may be thus demonstrated:

Christ is the *Bridegroom*;

The Church is the *Bride, the Lamb's wife*.

A company of Believers are supposed to be made willing, by the power of Light and Love, to be married to Christ, and to put on that Conjugal-Yoke of visible Churchship, wherein they may manifest their obedience to him, subjecting themselves to such Ordinances and Appointments of his, as are commanded touching that particular.

But to whom shall they make manifest this their willingness? Who shall supply the room of the Bridegroom? Or who is the Bridegroom's friend, that can Ministerially declare Christ's acceptance of these Believers to become his Church, his Wife, and he to become their Bridegroom, their Husband, their Lord, their Law-giver; giving them power to sit upon Thrones for him, to open and shut a door for him to binde and to loose in his Name and Power?

Believers, I conceive, can no more in this case give their own consents and Christ's too, then a particular believer that would be joyned to a Visible Church, can give his own consent and the Churches too.

Therefore, as the true Church doth Ministerially contain in her self the state of power to binde and loose, to open and shut, in Christ's Name, to signify his consent, and in his Name to receive or not receive the person who pretends to, or assays to be joyned to her: so is

it seriously to be considered, who did at first Ministerially supply the room of the Bridegroom, who did at first judge of these Believers fitness, or who did in Christ's Name accept of them, as they do in Christ's Name accept of others that desire to joyn to them.

That the true Visible Church is the Spouse, the Bride, the Wife of the Lord Jesus, these Scriptures, among others, witness: *Cant. 4. 8. Eph. 5. 32. Rev. 21. 9.*

That the consent between Christ and his Church, at first, was acted Ministerially, by such as himself had designed for that purpose, *viz.* to accept of the believers consent on their part, and to espouse them to Christ; and that this was effected by that Ministry which was wont to precede and go before the Church and its feeding Ministry, appears from the consideration of these Scriptures: *1 Cor. 4. 15. For in Christ Jesus have I begotten you through the Gospel. 2 Cor. 5. 29. We pray you in Christ's stead, be ye reconciled to God.*

And as this Ministry was thus instrumental towards their personal conversion, so was it also touching their Visible Admission into their Espoused, *i. e.* Church-estate: For not onely did they in Christ's stead beseech them to be reconciled to God, but also did receive them, being so reconciled. *2 Cor. 11. 2*, the Apostle Paul testifieth touching the Church of *Corinth*, that he did espouse that Church to one husband, that he might present it a chaste Virgin to Christ. And of the Churches of *Macedonia* it is said, in *2 Cor. 8. 5.* that they gave their own selves first unto the Lord and unto us by the will of God.

All that this Discourse intends, is but to put persons (whose spirits can bear it) upon the consideration how they became a Church at first, And whether that the practice of the present Churches doth not justly occasion that enquiry; forasmuch as the reason is the same, that the first Beginners of a Church have as much necessity of some person or persons Ministerially deputed by Christ to try and to accept of them, as well as for them afterwards to try, and judge, and accept of others in the Name and Authority of Christ, who desire to be added to them.

The consideration of which, may serve for Answer to that part of the Question, which concerns the present Churches:

That forasmuch as it is not demonstrable that the present Churches have

have been so constituted by persons Ministerially deputed on Christ's part, to whom they might give up themselves Visibly (as well as unto the Lord) and by whom they might Visibly and Ministerially have the Lord's consent manifested to them, (as they themselves now manifest it to those which would be added to them;) but that they reckon it sufficient to be made free and willing in themselves, and without any Visible or Ministerial Authority to try and judge one another, and to accept of one another in Christ's Name and stead, and so become a Church, contrary to their own after-practice towards others; Seems to be altogether without president from the Word of God, and consequently, are not to be acknowledged for the true Visible constituted Churches of Christ according to the Primitive Pattern.

To the second branch of the Question touching the present Ministry. Whether they are to be acknowledged the Ministry of Christ according to the first Pattern; Quest.

Besides what hath been spoken already, it may be further added, Answer
That a Ministry of Jesus Christ may be considered Immediately or Mediate such; either as coming of that Apostolical Race who had their call immediately from Christ, as the first Messengers had, *Math. 10. 1, 2. Math. 28. 16, 18, 19, &c. Gal. 1. 1, 12, Paul an Apostle,* (or a Messenger, or a man sent out,) *not of men, neither by man, but by Jesus Christ, and God the Father.*

And these in the Scriptures are properly called Ministers of Jesus Christ: *1 Cor. 4. 1, Let a man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God.*

Now for a man to be a Minister of Christ in this sense, requires to have an immediate call and sending forth, with gifts suitable to such a Ministry: *Mark. 16. 15, 20, Go ye forth into all the world, and preach the Gospel to every Creature. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signes following. Act. 1. 4, 5, 8, And being assembled with them, (i.e. the Apostles whom he had chosen, Ver. 2.) commanded them that they should not depart from Hierusalem, but wait for the promise of the Father, Ver. 4. For, ye shall be Baptized with the holy Spirit, not many dayes hence. Ver. 5, Ye shall receive power after that the holy Spirit is come upon you; and ye shall be Witnesses unto me, &c. Ver. 8. Which was accordingly performed on God's part; for they did receive the promise of the*

the Father, *Act. 2. 1, 2, 3*, and did perform their part, in the subsequent part of the Chapter and History of the *Acts*.

Act. 14. 23
Act. 6. 3, 5,
6, 8, 10.
Tit. 1. 5. Secondly, There is a Ministry of Christ which is not so immediate, but more mediate; and they were such, as whom the Apostles, in the behalf, and by the suffrage or the election of the Churches, did ordain; and to whom they did delegate the power and authority of Jesus Christ, for the work of the Ministry in the Churches: And in his Name and power, such gifts were bestowed as might fit those persons for the work whereunto they were chosen and ordained, *Act. 6. 6. 2 Tim. 1. 6.*

These, though it be not to be denied but they are to be accounted the Ministers of Christ, because they are indeed his by appointment and institution; yet they are such more mediately, and the Churches more immediately; whose also they are, and out of whom, and for whose sake, they were immediately chosen and appointed, while the other Ministry were to travel abroad, and to fulfill their Ministry towards the World; for which work they were Commissioned, *Mar. 16. 15. Go ye into all the World, and preach the Gospel to every creature.*

This distinction is grounded upon these Scriptures: *1 Cor. 4. 1. Let a man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God. 2 Cor. 8. 23, If any enquire of these, they are the Apostles of the Churches, or, as we have it translated, they are the Messengers of the Churches, and the Glory of Christ. Philip. 2. 25, I suppose it necessary to send to you Epaphroditus my brother, but your Apostle.*

If a person do entitle himself a Minister of Christ, he must profess himself to be so, under one of these two considerations.

If he be one of the first sort, his Call must be immediate, (from the Bridegroom the Lord Jesus) and his gifts and qualifications must be suitable to his work; a powerful enabling to go forth to the World.

If he be one of the later sort, his Call must be from the Bridegroom's friends, the Apostles, or an Apostolical Ministry, *Act. 14. 23.* compared with *vers. 14* of the same Chapter: *When the Apostles Barnabas and Paul—Vers. 23, when they, i.e. the Apostles, had ordained them Elders in every Church. Tit. 1. 5, For this cause I left thee in Cret, that thou shouldst set in order the things that are wanting, and ordaine Elders in every City, as I had appointed*

ted thee. Or else the call of this later sort must be from the Bride her self, in whose custody was left the power of all Administrations: *1 Cor. 11.2. I praise you, brethren, that you keep the Ordinances as I delivered them to you.*

And sutable to this Call (whether it be by the Bridegroom's friends, or by the Bride her self) must be the gifts bestowed.

If *Paul* do lay hands on *Timothy*, and separate him to the work of the Ministry, the Lord confers upon him, thereby, some gift which he had not before, and such a gift to which he is to give attendance. *Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee, by the putting on of my hands, 2 Tim. 1.6.*

If the Church by her Presbytery (for so some will have that place to be understood) do lay hands on *Timothy*, it is not an empty and bare Ceremony, but such an action as wherein God appears, conferring by way of gift somewhat which was not before: and this likewise is to be attended to. *Neglect not the gift that is in thee, which was given thee by Prophecie, with the laying on of the hands of the Presbytery.*

Now the Ministry of these times being compared and considered, will appear neither called nor qualified according to the Primitive Patterns.

Friends of the Bridegroom in the first sence, they are not, as being immediately sent out from him with an Apostolical Mission or Embassage, furnished to wooe and win the Nations; to represent the person of the Bridegroom, and to be as in his stead, beseeching men to be friends with God, intreating them to be reconciled to him. Their want of the heavenly Furniture of power from on high for this work of the Ministry, doth evidence the truth hereof.

Secondly, Nor are they called and sent out by the friends of the Bridegroom; either by Apostles, Evangelists, or Prophets, who had their Call and Mission from Christ: Forasmuch as they acknowledge no such Ministry now extant, but say it was temporary, and extraordinary; though it be not demonstrable from Scripture, when the Entail was cut off, or such a Ministry to cease, according to designation or appointment.

Thirdly, Nor is it so evident as it is imagined, that they have a true Visible Call from the Bride her self, a true Visible Constituted Church of Christ, who hath been her self first espoused to him visibly and Mi-

nisterially, by some person or persons hereunto deputed and designed, as the Church of *Corinth* was, 2 *Cor.* 11. 2. according to the first established visible Order. (by Faith and Baptism.)

But from a Company of well-minded people, who, reading the Scriptures, and observing what is spoken touching the Ministry its usefulness and necessity, judge it also necessary, lawful, and expedient to chuse out from among themselves, or others, some such person as they best approve of, to go before them, and administer to them; and this is accounted a true Call to the Ministry. Whereas it would be first enquired, Where the Scripture doth in any place give power to a people, how holy, how godly soever, to give a true visible Call to the Ministry; themselves not first being visibly and Ministerially a constituted Church of Christ, and so his Spouse, his Wife, according to the Primitive Pattern. Whose power, how far it extends, after she is espoused, I dispute not; but seriously enquire after the actions of power which are performed by any people, before they are visibly espoused, and consequently impowered thereunto.

Hence I conceive it is, that this being practised, (the one giving, the other accepting the Call of the Ministry, without questioning the Power of either) it may without offence be said; that a Powerless People give Call to a Giftless Ministry, (for, as they have not power, so they confer not any;) who, for lack of Gifts, study to acquire Arts; wherein also having attained, they therein exercise themselves, (the wisdom of God suffering it to be so) that they should style themselves *Masters of Arts*. But in the beginning it was not so. For when the gifts of God could not be bought nor sold, and consequently not appropriated to the gain or profit of the Possessor; then must Humane Arts be invented, (which darken the Sun and the Air) and the gifts of God exploded, and called *extraordinary*, because they too much resemble the heavenly *Manna* of old, a food which proved too dry for the growing interest of that time: which the most High beholding, withheld, and suffered not that blessed and heavenly dew to fall; But contrariwise, suffered them to grow drunk with Wine, to erre in Vision, to stumble in Judgement, to surfeit of (their Quails) their Humane Arts of their own inventing, under which they have laboured many hundred years, fulfilling that Scripture, *Isai.* 28. 7, 8. and so it may be, until the time, the full time is come, that that great Angel shall yet once again enlighten the earth, *Rev.*

18. 1. and the *ancient Gospel* be preacht again to *kindreds, nations, tongues, and people*, Rev. 14. 6. Rev. 10. ult. Then may we expect and hope, that this Artificial Ministry, and its Artificial Teaching, the most High will *consume with the breath of his mouth, and with the brightness of his coming.*

The zeal of the Lord can perform this: onely he that believeth Isa. 37. 32.
maketh not haste. Isa. 28. 16.

Objection 1. Christ gave his Commission to his Disciples, in the name of Disciples; intimating, that they, as such, might both preach and baptize, *Matth. 28. 18.*

Object.

2. The Disciples of Christ did baptize before they were called and sent out, even while they were Disciples, *Joh. 3. 22, 24.* even before *John* was cast into prison; and many of the Disciples were not so much as called then, *Matth. 4. 12, 18, 21.* Therefore, Disciples, as Disciples, may baptize.

Answer. What hath been already alleadged in this case; might suffice for answer to the first branch of this Objection; especially, if there be added this Consideration:

Ans.

That the nature of their Employment, at the time when Christ was to leave the world and them, was far different from what it had been all the while he had been with them: For, with respect to the Lord Jesus, whose they were, and whom they served, so long as he was with them in the flesh, they were his Disciples and Scholars: but now he was to go away from them, and to delegate his power to them, which the Father had given unto him after his Resurrection: *Matth. 28. 18, 19. All power is given me in heaven and earth: Go ye therefore and teach all nations, baptizing them, &c. Joh. 17. 18, As thou hast sent me into the world, even so have I sent them into the world.* They were to be left Ministerially in his stead, *2 Cor. 5. 20, We, in Christ's stead, beseech you to be reconciled to God.* Now they were no longer to be reckoned Disciples or Scholars, but Teachers, Instructors, *Master-builders*, *1 Cor. 3. 10.* And therefore, with respect to Christ, though they might be called Disciples, so long as he was with them; yet, with respect to the Power and Commission given unto them by Christ, they were called Apostles, by way of distinction from other Disciples or Believers. *Acts 1. 2, Acts 2. 42*, their Doctrine was called *The Apostles doctrine*: and their Ministry was not called Discipleship, but *Apostleship*, *Act. 1. 24, 25, 26.*

To the second branch of this Objection, That the Disciples of Christ did baptize before they were called Apostles, or sent out to preach :

First, I answer, that it's not so safe concluding from a consequence, as that because *Matthew* relates a passage touching *John's* being put into prison, before he mentions the calling of the Disciples or Apostles, that therefore they were not called till after *John* was in prison, and consequently did baptize before they were Apostles : Forasmuch as it's very apparent, the Evangelists do not observe the same method or order in the placing and relating the Histories of the Gospel; some putting that before, which another puts after : which hath cast no small trouble to those who have attempted to Harmonize the Gospel.

Secondly, Admit it be as it is objected, and that they did Baptize while they were Disciples; the Baptisme is not reckoned theirs, but Christs : It's said *he made and baptized more disciples then John, Joh. 4. 1. Joh. 3. 22.* He baptized Authoritatively, they Instrumentally : He made and baptized.

He that Ministerially doth baptize another by vertue of Authority to him given, hath likewise Power and Authority to judge of the fitness of the person whom he baptizeth : so did *John* by those whom he baptized, *Matth. 3. 7, 8, 9.* So did *Philip* by the Eunuch, *Act. 8, 37.* So did *Peter* by *Cornelius* and his Friends, *Act. 10. 46, 47, 48;* by whose Commission, at least, if not by his hand, they were baptized. So here the Disciples were said to baptize, *Joh. 4;* but Jesus was with them : *Joh. 3. 22, After these things came Jesus and his Disciples into the Land of Judea, and there he tarried with them, and baptized.*

The persons then which were baptized by his Authority and Commission, he being with them while they were baptized, must needs have their fitness for admittance to be judged of by him, and so the Baptism must be said to be his : He may be said to baptize, because 'twas done in his presence, and by his Authority ; they onely have this share in the Work, that they are used Instrumentally to do that which their Lord and Master did Authoritively.

Thirdly, If it may be granted (as I suppose it may not) that the Disciples did Baptize, in the fourth of *John*, by Warrant and Commission from Christ, given to them apart from himself; yet I suppose their

their example therein is not to be drawn into practice by believers now, forasmuch as Christ himself was a member of the Jewish Church both living and dying, (as it may be easily proved, if desired) and a Minister of that Church: *Rom. 15. 8, Now I say, that Iesus Christ was a Minister of the Circumcision for the truth of God, to confirme the promises made unto the Fathers.* So were his Disciples likewise members of the same Church, and subservient to their Lord and Master in that Ministration; as hath been proved at large in the former part of this Discourse.

Now what Christ did perform among them by himself, or by his Disciples Ministerially, would not be Warrant to these Gentiles for their Practice of the same, had he not after his Resurrection and receiving Power from on high, given Power and Command to the Apostles to teach the Nations whatsoever he had Commanded them.

*Marth. 8;
19, 20.*

Now unless it can be shewed, where and when the Lord Jesus, or the Apostles, did ever teach Believers, or Disciples, as Disciples, to Baptize one another, since his Resurrection and his taking possession of all Power to himself, and commanding the Apostles to deliver that to the Gentiles to be by them observed, which he had formerly taught the Disciples to observe themselves: I say, unless it can be found in Precept or Practice since that time, I conceive the former Practice of the Disciples, in the fourth of *Iohn*, (if it were every way as the Objection speaks) baptizing the members of their own Church, in the presence and by the Authority of their Lord, he being the Minister of the Circumcision for the Truth of God; will not prove a sufficient ground for the Practice of such Disciples, as is pleaded for by this Objection.

Obj. 2. Disciples that are able to Preach the Gospel, may Baptize, as appears by the Practice of the scattered Disciples upon the Persecution of *Stephen*, in *Acts 8.* and in *Act. 11. 19, 20.* *Now they that were scattered abroad upon the persecution which arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but to the Jews onely.* Doth not this give sufficient ground for gifted men, if able to Preach, that they may Baptize also?

Obj. 2.

I shall answer to the last branch of this Objection first.

Gifted men, as they are generally understood to be of parts *Ans.*
and

and abilities ; these, without a true Power and Authority, may not by vertue of their gifts Baptize : For it is not to be doubted but there were many gifted men among the followers of Christ, when he gave to his eleven Disciples Commission to Teach and Baptize the Nations. For we read of the seventy Disciples, *Luk. 10. 16*, how that Christ sent them forth to Preach, and what succels they returned with, *Vers. 17, 18, 19, 20*. Yet to none of these, but to the eleven onely, was the Command of Teaching and Baptizing the Nations given, so far as appears to us in the Scripture, *Matth. 28. 19. Mark. 16. 15*. Therefore neither believers onely, nor gifted men, though able to preach to the casting down Sathan like Lightning from Heaven, without a true and lawful Authority, Appointing, and Designing to this Work, may warrantably do it.

Luk. 10.
18, 19.

To the other branch, That Disciples able to Preach the Gospel may Baptize, from *Act. 8. 1, 12. Chap. 11. 19, 20*.

First. I distinguish between Preaching, and Publishing or Declaring : Forasmuch as though he that doth Preach, doth Publish the thing he Preacheth ; yet one may publish a thing which he may not be said to Preach, as will appear by this familiar example :

An Herauld, or Crier, who is invested with Authority to declare or publish some business at some publike place, he must be understood to express himself by words, to utter and speak the thing he publishes or proclaimes : there may be at the same time many a person present, who hearing and understanding the matter so proclaimed, may divulge and repeat what they have both heard and seen ; and so may be said truly to declare, but not to proclaim the thing : though the former in proclaiming the matter, used utterance and expression ; yet the later by uttering and expressing the matter, are not Proclaimers of it *authoritatè*, but observers, and relaters onely of what they have seen and heard.

Let this circumlocution be taken in good part ; for it means well, and may give some help to the understanding of what follows.

When our Lord Jesus was to leave the world, and to send his Ambassadors forth into the world in his Name and stead, he commanded them to *preach the Gospel to every creature*, Mark 16. 15. *κηρύξατε τὸ Εὐαγγέλιον, Predicate Evangelium.*

The word which our Lord Jesus useth in this Commission is a word of Power and Authority ; it comes of *κήρυξ, praco* ; signifying an Herauld

Herauld, or Cryer : *Κηρύξων*, to publish as an Herauld, to deliver in open place, in the hearing of a multitude, that many may take notice of it. *Matth. 10. 27*, Preach ye upon the house tops. *Luke 12. 3*, That which ye have spoken in the ear, and in closets, shall be proclaimed upon the house tops. *1 Tim. 2. 7*, Whereunto I am ordained a Preacher and an Apostle; *Κηρύξ* or Cryer, an Herauld or Proclaimer, *2 Tim. 1. 11*. *Maximâ cum majestate summâ constantiâ, & animi libertate, clarissimè ac apertissimè denunciare.* *2 Tim. 4. 2*, Preach the Word. *Rom. 16. 25*, According to my Gospel, and the preaching of Jesus Christ; *Τὸ κηρύγμα τοῦ Ἰησοῦ Χριστοῦ.* *1 Cor. 1. 21, 23*, Gal. 2. 2, I communicated to them that Gospel which I preach among the Gentiles; *Ὁ κηρύσσω ἐν τοῖς ἔθνεσιν*, quod pradica in Gentibus. *Rom. 10. 8*, That is the word of faith which we preach. *Rom. 10. 15*, Πῶς ὃ κηρύξουσιν, εἰ μὴ ἀποσταλῶσι; *Quomodo verò predicabunt, nisi mittantur?* How shall they preach, except they be sent?

Many might be the Scriptures which might be brought, to prove that the first Messengers were as so many Ambassadors, Heraulds, Proclaimers, Cryers, who with Majestie and Authority were sent out to preach the Gospel, as being designed of God, and set apart and commissioned by the Lord Jesus Christ thereunto; and these are said, *eminenter*, to preach. When they published the Gospel, they did it *cum autoritate*, by vertue of their Office, Calling, or Deputation thereunto.

Besides these, (so abundantly overflowing was the grace of God, that) the beholders of it were so filled with joy and admiration, that where-ever they came, they could not chuse but be telling what things they had heard and seen, and what had been done of them. Which notification of theirs, had many times this blessed effect, that it made the persons to whom this strange (though good) news came, either to believe it, or to be enquirers after it, or desirers of it: like that of old; *O thou fairest among women, whither is thy Beloved gone, that we may seek him with thee?* *Cant. 5. 9.* and *6. 1.* or that of the woman of Samaria. *Joh. 4. 29*, Come, see a man that told me all things whatever I did. Is not this the Christ? *Joh. 4. 39, 40, 41, 42*, And many of the Samaritans believed on him, for the saying of the woman which testified, He told me all that ever I did. And many more believed, because of his own word. And
such

such was that of *Mary Magdalene*, who being so filled with the good news of her Lord's Resurrection, that she ran and told the Disciples.

In *Luke* 1. 19. and 2. 10, when the word *Evangello* is applied to the Angel, it is rendered to shew or declare good news. But in *Luke* 4. 18, when it's applied to Christ, it's rendered to preach the Gospel.

In *Acts* 21. 26, *Paul* is said to enter into the Temple, to signify or declare the accomplishment of the days of Purification: the word is *Διαγγέλλω*, i. e. *annuntio*. Which word is rendered, *Luke* 9. 60, *But go thou and preach the kingdom of God*: *An-nuntia regnum Dei*: of *Diangello*.

In *Luke* 8. 1, it's said of Christ, He went preaching and evangelizing, or shewing the glad tidings of the Kingdom. And in *1 Thess.* 3. 6, *But when Timotheus came from you unto us, and brought us good tidings of your faith and charity*, &c. *Εὐαγγελισαυμέν.*

Rev. 10. 7, *As he hath declared to his servants the Prophets*: *Εὐαγγελίσαιτο*.

To apply what hath been said, to the Scriptures propounded touching the preaching of the scattered Disciples, *Acts* 8. and *Acts* 11.

First, they are not said to *preach*, viz. to Proclaim, to Cry, according to the signification of that word which was used by Christ when first he gave the Commission, *Mark* 16. 15. *Κηρύξατε τὸ εὐαγγέλιον*. It is not said (as here, Christ commanded) that they Preached the Gospel; but, that they Evangelized; *Evangelizantes verbum*. Which word, though it be frequently translated *preached*, which it may well bear when it is applied to such as had power, that is, authority to preach the Evangel; yet it is distinguished as a thing differing from preaching, when Evangelizing and Preaching come together. *Luk* 8. 1, it's said of Christ, *He went thorow every city and village, Pradicans & Evangelizans regnum Dei*. They do not say in the English, *Preaching and preaching the kingdom of God*; but, *Preaching and shewing the glad tidings of the kingdom of God*. Which later expression, shews the true proper meaning of *Evangelizing*, shewing or declaring glad tidings, whether by Preaching or otherwise.

Of *Philip* it's said, not onely that he *evangelized*, but it's also said of him, that he *preached Christ* to them of *Samaria*; ἐκήρυξαν αὐτοῖς τὸν Χριστὸν, *Acts* 8.5. and he baptized them also, *vers.* 12; which is not said of any of the other Disciples which were of this dispersion, either in the eighth or eleventh Chapter.

And not without some reason may this distinction be between *Philip* and the rest of the dispersion, forasmuch as he was one of those who was admitted into the service of the Church by laying on of hands, *Acts* 6.5, 6. and was also an Evangelist, *Act.* 12.8. and consequently one of those the Apostle numbers up, in *Ephes.* 4.11, which Christ gave for the work of the Ministry. Wherefore, not without reason may it be observed, that of him onely it is said, He *preached and baptized*; of the rest onely, They *evangelized*.

Secondly, The Disciples in *Acts* 11.19, 20, 'tis said, They *spake the word to none but to the Jews onely*; Μὴδενι λαλῶντες τὸν λόγον, *Nemini loquentes verbum*. So *vers.* 20, *Loquebantur ad Græcos*, They *spake unto the Græcians*. The same word is used in *Ephes.* 4. 25, *Loquimini quisque veritatem proximo suo*: *Speak every man truth with his neighbour*.

Thirdly, Where they are said, in the next words, to *evangelize the Lord Jesus*, which is translated *preach*, both here, and frequently elsewhere; it is a word which signifieth to publish or declare good, being compounded of *Ev bene*, and Ἀγγέλια *Annuntiatio*.

It is said of *Mary Magdalene*, *Joh.* 20.18, she did *declare* (or ἐπαγγέλισε) to the Disciples. So it is recorded of her, *Mark* 16.10, *Illa profecto annuntiavit iis qui cum ipso fuerant*: Ἀπήγγειλε: She did *shew*, or *declare*, or *tell them that had been with him*, &c. *Matth.* 28. 10, Ἀπαγγείλετε, *Annuntiate fratribus meis*: *Shew my brethren*, or, *declare to my brethren, that they go into Galilee*.

Who would not conclude from these Scriptures, that *Mary Magdalene* was a true Preacher of the Resurrection of Christ, and did truly evangelize the tidings thereof? Yet the Translations render it, that she *told the disciples*; and, *Go, tell my disciples*: whenas, if it be well considered, it might as truly have been said of *Mary*, that she *preached* the Lord Jesus and the Resurrection, as it is said of those Disciples in *Acts* 11. 19, of whom it may be thus said: That having by the providence of God been scattered, by means of

Stephen's persecution, they could not but speak the things which they had heard and seen, *Acts* 4. 20. And in *1 Joh.* 1. 2, 3, the two words are expressed which the Apostles use in *Acts* 4. 19, 20, touching these Disciples: *We cannot but speak*, λαλεῖν, and *shew unto you*, ἐπαγγελλομεθα ὑμῖν. And *vers.* 3, it's rendered in English, *We declare unto you*.

So it might fall out with these Disciples in their dispersion, that the glory which they had seen, they could not but tell it, and declare it, and speak it everywhere, as they went: and wheresoever the tidings of it came, it was news, and, in respect of the Subject of it, it was good news; it was *Gospel*, or glad tidings.

But as the tidings hereof was strange and rare to the Gentiles, to whom it thus unexpectedly came: so the tidings of their receiving it by this means, and upon this occasion, was as strange to the Church at Jerusalem; who, upon the hearing of it, sent *Peter* and *John* to *Samaria*, and *Barnabas* to *Antioch*. Which seems to me a thing needless, if, in the Church's account, the Disciples Ministry had been esteemed sufficient for this work.

But lest it should be thought this distinction may not be sufficiently grounded upon the Word of Truth, but may favour of a Critical Curiosity; I shall submit what hath been spoken, to the examination and censure of an Impartial Judgement.

In the mean time, while that which hath been spoken lies under Examination, that which remains to be spoken, may serve to answer the Objection.

Therefore I propose in the second place,

2. If it might be supposed or admitted, that the scattered Disciples mentioned in the eighth and eleventh of the *Acts*, did as truly preach, as they were truly scattered; yet it's not said that they did Baptize, as the Brethren do who urge this Scripture for their practice; *Philip* onely excepted, who is also called an Evangelist, *Acts* 21. which is a part of the gift given by Christ, for the work of the Ministry, *Eph.* 4. 11, 12.

Admit they did both Preach and Baptize, yet it must be remembered that they were Disciples who themselves were Baptized: For they were members of the true Church at Jerusalem, and scattered from thence, *Act.* 8. 1, 2. *Act.* 11. 19.

If the Brethren urging these for a pattern of Imitation for Preaching and Baptizing, will be measured by this pattern,

It must be then supposed,

First; That they be members of a truly-constituted visible Church, as these of the Dispersion were, *Act. 8.1, 2.*

Secondly, That they are gifted with the knowledge of Fundamentals of worship, and with those gifts of the Holy Spirit, (now called extraordinary gifts) with which that Church was endued, and these scattered members amongst others might not want their share, considering that in *Act. 2. 3, 4*, it's said, *that there appeared cloven tongues, like as of fire, and sate upon each of them. And they were all filled with the holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.*

But lest it should be said, This was onely the pouring out of the holy Spirit upon the Apostles, according to the promise of the Father, *Act. 1. 4, 8*; or if it do extend it self to all present, it could be but to the hundred and twenty who continued together with one accord, waiting for the promise of the Father: And whereas there was a great and plentiful increase and addition of Believers and Disciples to this first number, as appears, *Act. 2. 41. 47*; therefore it's said, after this great increase and plentiful addition of Disciples, in the fourth Chapter of the *Acts*, that when the Apostles *Peter* and *John* had been examined and threatned by the high-Priest and his accomplices, *Act. 4. 6*, it's said in *Vers. 23*, *They returned to their owne company, and reported all that the chiefe Priests and Elders had said of them. And when they heard that, they lift up their voyce with one accord, and said, Lord, thou art the God, &c.*

The *Company* lift up their voyce, as well as *Peter* and *John*: for it was done by them all with one accord. And in *Vers. 30, 31*, *when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Spirit, and spake the word of God with boldness.*

Thirdly, That they go forth with a power and presence of Jesus Christ to the World, as Christ had promised to afford to those first Messengers, *Matth. 28. 20. Lo, I am with you*; and accordingly did accompany their Message for it's confirmation, *Mar. 16. 20, The Lord working with them, confirming the Word with Signes fol-*

lowing. Which he also did manifest to *Philip, Act. 8. 5, 6, 7,* who confirmed his word by the miracles which he did : which is not said of the rest of the Dispersion who Evangelized, or (as we read it) Preached the Word. To all which this may againe be remembered.

That no person did ever go forth, and Preach to the World the Gospel of Christ sincerely, in the Term that here is used, (*viz.*) *κηρύσσειν*, but was enabled to confirm that Word by the visible presence of the Lord Jesus, *viz.* by Signes and Miracles : according to *Matth. 28. 20. Mark. 16.* to the end.

And on the contrary, I read not that any which did Evangelize the Lord Jesus to the World, either upon occasion of their dispersion, or otherwise, were so enabled to confirm their Doctrine; the Apostles onely excepted, who did Preach as well as Evangelize; or rather, did indeed preach the Evangel: according to that which is spoken of Christ himself, *Luk. 8. 1.* And these, as they did preach by Command and Authority: so they were enabled to confirm that Authority, by a visible presence of Christ with them. *Ut supra.*

The Brethren therefore who urge these Scriptures for their Warrant for Preaching and Baptizing one another, being measured by this pattern, I conceive their disparity will be apparent, if it be but friendly and candidly considered; and may somewhat abate the displeasure which seems to be taken against those who cannot practise as they do, for the Reasons before alleadged.

Object.

Object. Paul saith of himself, that Christ sent him not to Baptize, but to Preach the Gospel; Intimating, that to Baptize, is inferior to preaching: Therefore they which may do the greater, may do the less.

Answ.

Answ. That the Apostle Paul did Baptize as well as Preach, is evident from the same Scripture, *1 Cor. 1.* where he saith, *he baptized Crispus and Gaius, and the household of Stephanus:* (and this he did not without Authority) the speech therefore of the Apostle in saying, *Christ sent me not to Baptize, but to Preach,* is rather to be taken Comparatively, then Positively; not so much to Baptize, as to Preach: according to that saying in *Joh. 6. 27, Labour not for the meat that perisheth, but for the meat which endureth unto everlasting life.* Which expression if it were Positive, that men were not to labour for the meat which perisheth, how should that be

be

be understood of the Apostle, which exhorts to labour? *Ephes. 1. 4. 28. 2 Thes. 3. 10. This we commanded you that if any man would not work, he should not eat.* Besides the example of himself, *Act. 20. 34, 35.* Nor may it be therefore urged, that because the Apostle useth this speech comparatively, that therefore Baptisme must be an Ordinance or Appointment of the Lord Jesus inferiour to Preaching: for it would be inquired, Where this distinction of Superiority and inferiority, hath it's rise and foundation among the Institutions of Christ; and particularly between these two, *viz.* Preaching and Baptizing: the rather, considering, that to whom, and at what time he gave the command touching Preaching; to them, and at that time, he gave the other touching Baptizing, *Matth. 28. 18, 19, 20.* From whence this Conclusion hath been drawn (formerly, and as I conceive according to truth) That they which have power and authority to Preach, have likewise power and authority to Baptize: Not from this Reason, because that having power to do the greater, *viz.* Preaching; therefore they have power to do the les, *viz.* Baptizing: for this is a distinction made by some men, but not countenanced by the holy Scripture: But rather, in asmuch as the Lord Jesus did at one and the same time, to one and the self-same persons, give command that they should both preach and baptize, and that by vertue of the power given to him; thence it follows most evidently, that to them to whom power was given to Preach, to them also was authority given to Baptize: else the Apostle *Paul* had wanted authority for the baptizing of them he did baptize, or that he had no other then this, *viz.* that because he might do the greater, which was to preach, therefore he might do the les, which was to Baptize. Which Conclusion, as it is not clear, so it is not safe, because it is not found in Scripture. To which may be added these few words, which offer themselves rather for a friendly trial, then for a positive assertion:

The Apostle *Paul* witnesseth of himself, that he was *one of the least of the Apostles*, and was as *one horn out of due time*, *1. Cor. 15. 8, 9.*

Now it is to be observed, that to the Eleven was the command given to baptize the Nations, in expresse termes, *Matth. 28.*

We do not read that the same command was in so many words laid upon him, when he was called and sent forth by the Lord Jesus. In that he did baptize any one, it was not of his own head; for he had

had the *minde of Christ*, 1 Cor. 2. 16 ; who gave to his Ambassadors or Messengers not onely power to *preach*, but authority to *baptize* also, *Matth. 28. 19.* And in that he was not more frequent in baptizing, or baptized no more, he was not thereunto so especially sent as the former, who had the command in expresse words. He had it onely in Authority, and therefore upon occasion did exercise and perform it : They had it not onely in Authority, but also in Command ; therefore they must perform it, and might not omit it, they being sent in an especial manner thereunto.

This kinde of reasoning the Apostle gives occasion for in another case, touching the exercise of his Ministry ; whereas he testifieth of himself, in an especial manner that he was an *Apostle of the Gentiles*, and therein did *magnifie his office*, Rom. 11. 13 ; and that unto *Peter* was committed the *Apostleship of the Circumcision*, Gal. 2. 7, 8, 9, as unto him the *Gospel of Uncircumcision*. And this distribution was very eminent ; yet not so, but that *Peter* might preach to the Gentiles, as *Paul* also did to the Jews, as appeareth by his frequent preaching in the Synagogues, *Act. 13. ult. &c.*

Whence may be concluded, Though the Apostle *Paul* had a particular Mission to the Gentiles, whose Ambassadors or Apostle he particularly was ; yet he also might preach to the Jews where-ever they were, and that without sin ; which accordingly he did, (as many places testifie.) So, although the same Apostle, when he was at first called, had not an expresse Command touching Baptism, as the Eleven had, (in so many words ;) yet nevertheless he wanted not sufficient Authority for to baptize those whom he did baptize, without degrading this Ordinance, and making of it inferiour to Preaching, as this Objection would infer from the Apostle's speech, when he saith, *Christ sent me not to baptize, but to evangelize.* Which inference being enforced as a consequence, needs a proof from Scripture, before it can impose belief upon any person.

Object.

Object. When Christ gave power and authority to the eleven Disciples to *teach all nations, baptizing them in the Name of the Father, Son and holy Spirit*, he added, *Matth. 28. 20, Lo, I am with you all the days, even unto the end of the world.* How is this Scripture fulfilled, if there be not a Ministry continued to the end of the world?

Ans.

Ans. This command of Christ to his Apostles, and this promise of

of his presence with them to the end of the world, must be considered as being made to those eleven individual persons, or else with such others as were to succeed them in that work of Ministry, teaching the Nations, baptizing them in the Name of the Father, Son and holy Spirit, teaching them to observe all things whatsoever Christ had commanded them.

First, If it respecteth the Eleven onely, then there must be another understanding of those words, *The end of the world*, then is most commonly received: for, according to the common acceptation of *the end of the world*, taking it for the utmost and extremest part of time, so it could not be applied to the Apostles personally; who lived not to see the end of the world in that sense; according to that Scripture, *Zech. 1. 5, Your fathers, where are they? the Prophets, do they live forever?*

Secondly, If it respect a Succession of Ministry, it must be either an Apostolical National Ministry, for breeding } the Church;
or a Pastoral Congregational Ministry, for feeding }
or both.

Now that this Succession of Ministry, in both or either of these kinds, is not so visible (as it's commonly judged) hath been already proved, and needs not again be repeated.

Nor doth it hence follow, that any imputation of unfaithfulness should be fixed upon the most righteous God; as if he must needs be rendered unrighteous, unless there be a continuation of Ministry, either Apostolical or Pastoral, because that he hath said, that they, teaching the Nations to observe whatsoever he had commanded, &c. lo, he was with them *all the days, to the end of the world.*

And that this may the more clearly appear, consider what is spoken touching Eli and his house, in *2 Sam. 2. 30*, to the end. *I said that thy house, and the house of thy father, should walk before me for ever; i. e. in the Priesthood, Exod. 28. 1, 41, 43. Exod. 40. 13, 14, 15. But now the Lord saith, Be it far from me: for them that honour me, I will honour; and they that despise me, shall be lightly esteemed.*

God had promised Aaron, and his seed after him, and that by a Statute for ever, the execution of the Priests office, *Exod. 40. 15*; yet there was implied in this promise this condition, that they should continue to honour God, in that Administration. And though this was

was not exprest, it was ever understood, as is evident, *de facto*, in the case of *Nadab* and *Abihu*, Levit. 10. who, for offering with strange fire which the Lord commanded them not, were devoured by fire from the Lord. *And Moses said, This is that the Lord said, I will be sanctified in all them that come nigh me, and before all the people will I be glorified. And Aaron held his peace.*

Levit. 10.
3.

The like manner of God's proceedings doth appear, in exprest terms, in the case of *Eli* and his sons, in the place before alleadged; though God had said, touching him and his father's house, that they should walk before him for ever, 1 Sam. 2. 30. and yet doth there say, *Behold. I will cut off thine arm, and the arm of thy fathers house. And the man of thine which I shall not cut off from my altar, shall be to consume thine eyes, and to grieve thy heart. And he that is left in thy house, shall say, Put me, I pray thee, into one of the Priests offices that I may eat a piece of bread.* Which was accordingly fulfilled in the next Chapter, and in 1 Kings 2. 27.

The Lord gives the reason of this seeming-contradiction, why he should say of *Eli*, and of his father's house, that they should walk before him in the Priesthood for ever; and yet doth also declare and accordingly accomplish, that the Continuation or Succession shall be cut off; as it was from the posterity of *Eli*, and likewise from the line of *Aaron*. before the time of the expiration of the Mosaical dispensation. The reason of this, the Lord expresth, in these words: *But now be it far from me: for, them that honour me, I will honour; and they that despise me, shall be lightly esteemed.*

Though, with respect to the Eternal condition of believers, *the foundation of God stands sure, having this seal, The Lord knows who are his*, 2 Tim. 2. 19. and that *there is no condemnation to them that are in Christ Jesus*, Rom. 8. 1. and though *neither life, nor death, nor angels, nor principalities, nor powers, nor any other creature, shall be able to separate a believer from the love of God which is in Christ Jesus*, Rom. 8. ult. forasmuch as the Father which gave them to Christ, is greater then all, and none shall be able to pluck them out of the Fathers hands, Joh. 10. 28. 29. nay, *sin it self shall not be able to have dominion over them*, Rom. 6. 14. Rom. 7. 25. 26. Yet, with respect to any External condition which may befall them, how eminently-glorious soever it may be, and what

what promise soever may be made unto it, yet the Equity of this condition is implied, if not expressed, that the person to whom such promise of External blessing or presence is made, are engaged to walk with God, to be found honouring of God, &c.

Upon this is the Entail to be reckoned; and God no longer can in faith be expected to perform his part, then such a person or people are found faithful with God on their part.

He that honours me, I will honour; and they that despise me, shall be lightly esteemed, 1 Sam. 2. 30, 31, &c. 1 Chron. 28. 7, 9, If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. Which forsaking and casting off, are expounded in Psal. 89. 30, 31, 32, 33, 34: If his children forsake my law, and walk not in my judgements, I will visit their transgressions with the rod, and their iniquity with stripes: nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. And in 2 Chron. 7. 16, 17, 18, 19, 20, 21, 22, may be seen at large the Covenant God made with Solomon touching the Temple and its continuance. For now have I chosen and sanctified this house, that my Name may be there for ever: and my eyes and my heart shall be there perpetually. And as for thee, if thou wilt walk before me as David thy father walked, and do according to all I command thee; then I will establish the throne of thy kingdom, according as I have covenanted with David thy father. But if ye turn away and forsake my statutes and my commandments which I have set before you, and go and serve other gods, and worship them; then I will pluck them up by the roots, and this house will I cast out of my sight, and make it to be a Proverb, and a by-word among all nations.

The same thing is declared by the Lord to Aſa, in 2 Chron. 15. 2, *Hear ye me, Aſa, and all Judah and Benjamin; the Lord is with you, while ye be with him: if ye seek him he will be found of you; but if you forsake him, he will forsake you.*

Which thing the Lord did accomplish to a tittle, as to their external enjoyments, both as concerning their Land, their Temple, and all their outward glory.

Now from the preceding passages of the Scripture, it doth appear, that the Lord, when he made any promise of an external concernment or consideration, it did alwayes import that man was bound as

well on his part, to a holy, and faithful, and obedient walking with God, as he was to expect a faithful performance on Gods part, of the thing promised; and that a neglect on mans part did necessarily infer a disobligement on Gods part. *The Lord is with you, while you are with him: but if you forsake him, he will forsake you,* 2 Chron. i 5. 2. Or as to Eli, *He that honoureth me, I will honour; but he that despiseth me, shall be lightly esteemed,* 1 Sam. 2. 30. Nor doth it seem to have been his minde of Old onely, as under that dispensation; but in the very place mentioned, *Matth. 28. vers.* the last, besides the equity of the thing, that very Scripture holds forth no less then what hath been already propounded. For there, as he promiseth *to be with them all the dayes, to the end of the world;* so he commanded *that they should continue teaching the nations to observe all things whatsoever he had commanded them.* For he saith not, *Teach the nations to observe all things, but teaching;* which being a Participle of the present tense, signifieth the doing, and continuance in doing the thing which is commanded, and whereunto the promise of his presence is annexed. So that if Christ did promise his presence with a Ministry to the end of the world, it was with them, *teaching the nations to observe all things whatsoever he had commanded them,* or with such a Ministry as did *teach and baptize the nations,* and continue *teaching them to observe all things whatsoever he had commanded them.* But if that Ministry, in stead of *teaching the nations whatsoever Christ commanded,* should either cease *to teach the nations* at all, or teach them that which Christ commanded them not; or should teach them to observe the precepts of men, instead of the commandments of Christ; the continuance of the presence of Christ with such a Ministry is not to be concluded upon, as if it were entailed upon it by this Scripture: But rather that equity of God held forth in the former Scriptures, is to take place here: *Him that honoureth me, I will honour: but he that despiseth me, shall be lightly esteemed.*

And this is not onely true with respect to the Nations Ministry, or the Ministry appointed by Christ *to teach and baptize the nations;* but also touching the Ministry in the Churches: That if they also continue not in the Doctrine of Christ, or shall not continue *teaching to observe all things, what Christ hath commanded them,* His presence is not obliged to to be with them neither, *Rev. 2. vers. 1,*

compared with the fifth : the truth of this to be extended both to Church and Ministry, as of old to the Priesthood and the Temple ; and no unrighteousness to be fixed upon God, neither then nor now, for suffering them to be eclipsed or discontinued. Forasmuch as they ceased to honour God, no wonder if God cease to honour them with his presence : and when they began to despise him, he also lightly esteemed of them. And this hath been the condition of the Christian Churches and Ministry ; and so it's like to be, until the day of the Restauration.

It's also to be remembred, that a people, by their misusing of a mercy or blessing, may draw upon themselves a discontinuance of that blessing or mercy for a season ; which may not extend so far as to an annihilation or extirpation thereof, but that it may have its possibility of restauration, and in due time its real accomplishment.

It's said, touching the Land of *Canaan*, *Gen. 17. 8*, *I will give to thee and thy seed after thee, the land of thy sojourning, all the land of Canaan, for an everlasting possession*, *Gen. 48. 4*.

Yet it is not unknown how this promise, which seemes to be made to them absolutely, hath by their finings and transgressions against God, at all times not been performed ; but that people have been spewed out, even by their own Land ; according as it was intimated to them by *Moses*, *Levit. 18. 28*, *That the land spew not you out also when you defile it, as it spewed out the nations that were before you*, *Levit. 20. 22*. Which thing he also accomplished according to his word by *Ieremiah*, *Chap. 7. 15, 16, 19*, and many other places : which had its particular fulfilling ; in their several Captivities under *Hoshea*, *Salmaneser*, and *Zedekiah*. But though they were deprived of their possessions for a time, yet not of their right of inheritance ; that was theirs still ; and accordingly, after their land had fulfilled her Sabbaths, and they had continued in their banished condition according to their time appointed, seventy years ; they were returned into their own land (as it is called) according to the Word of the Lord.

So was it touching their Temple-state ; God had said, *2 King. 9. 3*, *I have hallowed this house which thou hast built, to put my Name there for ever : and mine eyes and my heart shall be there perpetually*, *2 Chron. 7. 16*.

Now as the extent or duration of this Temple, and its worship, was to expire in the fulness of time, as all other legal Ministrations were,

in the appearing of the Lord Jesus, and the substituting of the Christian Church and Ministry ; yet before this time was fully come wherein the Veil of the Temple was to be rent, and *Moses* to be buried, as to his Administration ; I say, Before this time was accomplished, this Temple and its Worship fell under a Discontinuance and Disuse, by reason of the sins of the Priests and People ; according as the Lord had said, in 2 *Chron.* 7. 19, 20, 21, 22, and had accordingly effected in process of time, as appears in the Captivity by *Zedekiah*, and in the *Lamentations*, Chap. 2. 6, 7. *He hath violently taken away his tabernacle as a garden ; he hath destroyed his palaces of the assembly : the Lord hath caused the solemn feasts and sabbaths to be forgotten in Sion, and despised in the indignation of his anger the king and the priests : the Lord hath cast off his altar, he hath abhorred his sanctuary, he hath given up into the hand of the enemy the walls of her palaces : they have made a noise in the house of the Lord, as in the day of a solemn feast.*

Notwithstanding which dealing of his towards them, he caused them to return at the time appointed, to build their walls, and to restore their Worship, according to the Word which he had spoken by his holy Prophets, because as yet the full time was not come, wherein the Entail was to be cut off from this people.

That which I would have observed in this Circumlocution, is this : *Viz.*

First, That although God had promised that his eyes and his heart should be upon that house which *Solomon* had built, perpetually ; yet that time was a prefixt and limited time.

Secondly, That before the time limited wherein there was to be a cessation of the Temple and Temple-Worship, there was a Discontinuance, as to the enjoyment and exercise of it, which befel that people through their transgressions and sin ; inasmuch that it may be said, They sinned themselves into a disuse of their Mercy ; which befel them for a time, during their Captivity, till their restoration.

Thirdly, That whereas it was by divine intendment, that at the time appointed the daily sacrifice should cease, the Temple-work and Worship should be at an end, of which expiration God himself would be the author and procurer ; yet these people beforehand, by their sins, procured themselves a Separation, Banishment, and Captivity.

vity, for the space of seventy yeers; though then, at the end thereof, God graciously returned their Captivity.

So would I that it were considered touching the promise of our Lord Jesus to the Apostles, or to the Christian Ministry, *Lo, I am with you all the days unto the end of the world:*

First, That there is a time limited for the continuation of his presence with them as a Ministry, at which time there is to be a cessation thereof, as to a Ministry, when the work for which the Ministry was given, is fulfilled, according to *Eph. 4. 11, 12, 13, 14.* and this according to divine purpose, and fore-appointment of God, *Till we all come to the unity of the faith, &c.*

Secondly, That it's possible for the Successors of the Apostles, in the work of their Ministry, to make *shipwreck of faith and a good conscience*, to prove false Teachers, and *privily to bring in damnable doctrines*, and *through covetousness to make merchandice of men*; proving spots and blemishes, sporting themselves with their own deceivings; *having eyes full of adultery, that cannot cease from sin*; beguiling unstable souls, exercised with covetous practices; *cursed children*, which have forsaken the right way, and gone astray, *following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.*

Nay, all this the holy Apostles of our Lord did foretel should be, as may particularly be instanced in the Epistles of *Paul Peter Jude*; and this iniquity began to work in a Mystery before the Apostles left the earth, and afterwards mightily prevailed, as the History of time will evidence; and most eminently, that learned Discourse of Master Mede, called *The Apostacie of the last times*, and Clappam's Brief upon the Bible; and became as that Scripture saith, *Isa. 28. 8, The priests and the prophets erred through strong drink; they are swallowed up of wine; they are out of the way through strong drink. They erre in vision, they stumble in judgement: for all tables are full of vomit and filthiness; there is no place clean.*

And this will be found to have been the condition of the Ministry soon after the Apostles time, and so forward ever since that pretended Vicar of Christ, that false Vice-Christ, hath, *as God*; let himself in the temple of God. and hath sent forth his Angels, Messengers; or Apostles, *viz.* Nuntio's, Cardinals Legats, and what not? whereby he hath darkened the counsel of God, by feigned and devised words and Ministries.

From

From which we may expect to be delivered, when the most High shall send his great Angel to enlighten the earth with his glory. The fields being now grown almost *white to the harvest*, the Lord of the harvest will, in mercy to the ignorance of his poor people, *thrust forth labourers into the harvest*.

Oh turn again our Captivity (also) as the rivers of the south, who are fallen under a disuse of our mercy, our first Ministry, which our Lord, ascending on high, gave, as gifts to men, for the perfecting the number of the Saints, and edifying the body of Christ: which though discontinued, because of our and our forefathers sins, yet may be restored to us again, when we are brought to see a want of them, and can cry unto God for them. Isai. 30. 18, 19, 20, The Lord is a God of judgement: blessed are all they that wait for him. And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more: but thine eyes shall see thy teachers.

But, *whom shall he teach knowledge, and whom shall he cause to understand doctrine? Them that are weaned from the milk, and drawn from the breasts, Isa. 28. 9.*

Therefore, as in the former times there hath been a discontinuance of the true Ministry for a long season, by reason of transgression; yet may there be a glorious restoration thereof also, in God's due time. For as the Apostacie began at the Ministry, both in the former and later times; as is witnessed by the Apostle, *2 Pet. 2, There were false prophets among the people, even as there shall be false teachers among you, who shall privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift damnation.* And yet from the former, the Lord in his good pleasure set his people of old free. For these reasons, why may it not also be hoped, that in due time he will again return in mercy, and visit the dark corners of the earth, causing the people that *sit in darkness and in the shadow of death*, to hear the joyful sound, that they may walk in the light of his countenance?

The rather, considering that the Ministry was given to continue till the number of the Saints were perfected, *Eph. 4. 12.* or, as the former Translation renders it, *For the gathering together of the Saints.*

Now if the number of the Saints be not perfected, nor their gathering

thering together compleated, How is the end for which Christ ascended, and for which he gave gifts to men, accomplished, if *the work of the Ministry* be not again restored unto its pristine and primitive Constitution? as well to respect the Nations which are *without*, viz. *the out-casts of Israel*, together with those worshippers of the Sun and Moon, the Moors and Indians, and the people that know not God, nor have ever heard the sound of him; nor of the salvation which through Christ Jesus he holds forth to Mankind; as well as that sort of Ministry which it's supposed is found among good people, who judge they are in Church-estate already, though indeed they are both but the fruit of the same ascension; and both respect the same end, Ministry, and duration or continuance: For as the Saints (already such) are not come to a perfect man in Christ, and therefore have need of an edifying feeding Ministry; so the number of them which are to be gathered, are likewise not compleated, and therefore need a gathering and breeding Ministry: the one, without the other, being not perfect; especially, the later not without the former.

Forasmuch as the Ministry for the World, as it was first given, namely, to the Apostles, in these words; *Goe into all the world, or Teach all nations*: so it was comprehensive, and took in the later, and stood sometimes without it, they holding out the brest of consolation and confirmation to those to whom they had been (as a womb) parental or instrumental in conversion. Therefore, in a return of mercy, as in point of Ministry, it would be considered, Whether the first Apostolical and National Ministry be not again to be looked for, hoped for, and longed for, and prayed for, and that by way of eminency; not onely for *Sion's* sake, and for *Jerusalem's* sake, but also for the Nations sakes, the Kindreds, Tongues Peoples, those who know not God; considering that there is a time wherein *Jahn*, having eaten the book, was to prophesie *again, before many people, and nations, and tongues, and kings*, Rev. 10. ult. And the Angel which he saw flying in the midst of heaven, was to *preach the ancient Gospel to every nation, kindred, tongue, and people*. And this was to follow Antichrist's universal over-pleading of the earth: for after he had prevailed so far, as to cause all, both small and great, rich and poor, bond and free, to receive his mark; and that no man might buy or sell, but he that had received the mark; and that *all the world wondered after the Beast*, Rev. 13. 3, 16, 17. after this great power

power and prevalencie of Antichrist then should the *ancient Gospel be preached to every nation, kindred, tongue, and people, that dwell upon the earth.* Rev. 14. 6. and then should follow the fall of Babylon, v. 8; here followed another Angel saying, *Babylon is fallen, is fallen;* and this should be that Angel. Rev. 18. 1, 2. which should come down from heaven with great power, and enlighten the earth with his glory, and should cry mightily with a strong voice, saying, *Babylon the great is fallen;* according to that of the Apostle. 2 Thess. 2. 8, *Then shall that wicked be revealed, whom God shall consume with the spirit of his mouth, and destroy with the brightness of his coming.*

And whether this be not that Ministry which the Lord will send forth, to gather his chosen ones from the four corners of the windes, *Mar. 13.* forasmuch as after that the false Christs and false Prophets shall arise, and shall shew their seducing signes and wonders to deceive, if it were possible, the very elect, vers. 22. and that great tribulation shall happen; the sun darkned, and the moon not give her light: *Then shall the Son of man come in the clouds, with great power and glory, and shall send his Angels, or Messengers, and shall gather together his elect from the utmost parts of the earth.*

From all which, it were to be desired that the Lord would stir up the hearts of his people to cry mightily to him, and give him no rest, till he accomplish the work of gathering together his number out of all Nations, Kindreds, Tongues, and Peoples; *the utmost parts of the Heathen* being given to Christ as his peculiar inheritance, *Psal. 2. 8.* and because *from the rising of the sun, to the going down of the same, God's name shall be great among the Gentiles,* *Mal. 1. 11.*

Object.

Object. If this be true which hath been spoken, then we must expect more Apostles; but it is said in 1 Cor. 4. 9, that those were the last Apostles: Therefore there can be no ground to expect any more.

Answ.

Answ. 1. That Scripture concludes not against what hath been spoken, as will appear, when it is examined.

The word which is rendered there *last*, ἐσχάτος, is, in *Luke 14. 9,* taken for the lowest or meanest. Ἐχατον τὸ πρῶτον, *When thou art bidden of any man to a wedding, go sit down in the lowest room.* And this

this signification of the word, may very well agree with that which is the Argument of this Chapter, 1 Cor. 4. 9, and so it seems to be carried. *I think God hath set forth us the Apostles last, (i. e. lowest, or vilest) as it were men appointed to death. For we are made a spectacle unto the world, to Angels, and men. We are fooles for Christs sake, but ye are wise. We are made the filth of the world, and the off-scouring of all things to this day.*

Let it be considered whether all these several expressions do not more properly agree to the word, as it is rendered the *lowest* or *basest*, then to the word *last Apostles*.

Secondly, If the word be to be taken for the *last*, yet it doth not necessarily inforce it self to be understood of the last of what shall be, but the last of what hath been : therefore it is rendred *novissimus*, the newest, as our English Dialect will infer : the last garment, or newest garment, are Synonimaes. In 2 Pet. 2. 20, it's rendered not *last*, but *later*. And 1 Pet. 1. 20, speaking of Christ, it's said, *He was made manifest in the last dayes*. Heb. 1. 2, it's said, *In these last dayes God hath spoken unto us by his Sonne*.

Which *last dayes* may not be so understood, as if they were so the last, that there were no more dayes to succeed them ; for there hath been sixteen hundred years of dayes since that time, past and gone : neither may I conceive those Apostles were the last, or so the last Apostles, that there should no more come after them ; understanding them to be Messengers sent forth, as the term Apostle imports : for then I would inquire, By whom should the outcasts of Israel be gathered, or the Nations converted to the faith of Christ? Jer. 32. 37, 38. Jer. 23. 3. Mar. 13. 10. Matth. 24. 14.

If there be any Nations of the World, Kindreds, Tongues, and People, to whom the Gospel hath not been sent ; it must be done to fulfill the Word of the Lord. And by whom shall it be done, but by such Messengers which shall be endued with like power of Evidence and Demonstration, both of Tongues and Gifts, as the first Messengers or Apostles had, to preach to the Nations in their proper Language ? Therefore this Scripture, rightly understood, is not of force against what hath been said.

Object. The Scriptures of the Apostles, they may in a sence be called the Apostles : And as the Apostle spake to the *Corinthians*, *Object.*

If I be not an Apostle to others, yet I am one to you; so of their Writings, If they be not Apostles to others to whom they are not come, yet they are so to them to whom they are come.

Ans.

Ans. Their Writings may be called Apostles in a figure, as *Isaiah* was a Prophet to the Eunuch, into whose hands his Prophecie came, *Act. 8. 30*; but as he needed one to guide him to understand that Prophet, so do we stand in need of a guide to understand the Apostles in their writings.

And that God who was pleased to send his Messenger to the Eunuch, to instruct him, and to cause him to understand what he read, may in his due time send out his Messengers againe, in the Power and Spirit of the former, to open to us not onely *Moses*, but Christ and his Apostles; whose writings we have but seen them as he who *saw men walking like trees*, or as the Eunuch did the Prophecie of *Isaiah* before it was expounded.

If it were but in the heart of Gods People to mistrust their own understanding, and but to see need to cry out to the Lord to restore the ancient Gospel, and to send out those Messengers which are to Preach to the World his fear and worship, according to *Rev. 14. 6, 7*, to discover *Babylon*, and mightily to call out his People from thence, and to lead to *Sion*, it would not be long before some great thing might be accomplished. But while we are apt to think we can do these things of our selves, without any farther help, no marvel that as yet deliverance comes not. Oh if the Lord of the harvest must be sought to finde labourers, and to thrust them forth; and if he will be enquired of for this to do it; why do the Lords remembrancers keep silence, and give him any rest, *till he make Hierusalem a praise in the earth, till he build up Sion, and gather her stones out of the rubbish of Babylons confusions!*

Object.

Object. But whatever may be pretended for a necessity of a Ministry to the World, yet *Paul* took care for the Ordinances and Ministry of the Churches, when he gave *Timothy* instructions how to behave himself in the Church of the living God; and gave him a command to commit that which he had taught him, to faithful men, who might be able to teach others also, *2 Tim. 1. 2.*

Ans.

Ans. It is most certaine he did so; and by this place and many others, appears the plentiful provision the Lord made for the Churches in point of Ordinances, so far as concerned the rules and laws of
Worship.

Worship. *Act. 20.* from *Verf. 17.* to the *32.* *1 Cor. 11. 2, 23.* *1 Cor. 7. 17.* *1 Cor. 14. 37.* *2 Tim. 2. 1, 2.* and almost thorough out those Epistles.

But though he were faithful in appointing the rules for Worship, and giving Laws thereof, and committing the same to *Timothy.* and by him to faithful men, that they should teach others also; yet how treacherous they would in after-times prove to those Rules and Laws of Worship, is likewise Prophefied of, and foretold, which should befall the Christian Churches, *Act. 20. 29, 30.* *2 Tim. 4. 3, 4.* *2 Pet. 2. Jud. 17. 18:* and this Apostacy was actually begun in the Apostles dayes, *2 Theff. 2. 7.* *1 Joh. 2. 18.* *1 Joh. 4. 1.* and in the dayes of the first Churches, *Rev. Chap. 2. and 3.* which Apostacy was grown to be universal, in *Chap. 13. ult.* And how universal it was, they that will take pains to compare the History of times, may finde to their astonishment.

Object. But suppose the Apostacy were every way such as hath *Object.* been spoken, May not the People of the Lord, who are the Saints of the most High, the Kings and Priests of God, *Rev. 1. 6.* *Rev. 5. 10.* may not Believers now, being Kings by Jesus Christ, restore the Worship, and set up the Ordinances of Christ, as well as *Josiah* the King did, who set up and repaired what the former evil Kings had broken down and destroyed? *2 King. 22.*

Ans. The building the House, and appointing the Laws and Order of the House of God, was by him committed; First to *Moses*, *Exod. 39. 32, 42, 43.* who was Prince of the People, the first Kingly Magistrate, and he who received from the Lord the pattern of his House, and the Laws thereof; and he was a Type of Christ. Next to him, *Josiah* renewed the Covenant of the Lord with the People, at the Commandment of the Lord, *Josh. 5.* from the second verse to the ninth. *Josh. 24. 25, 26, 27.* This *Josiah* was a Type of Jesus, and called by that name, *Act. 7. 45.* *Heb. 4. 8.* *Ans.*

When the Tabernacle ceased, and the Temple came in the roome of it, the Lord gave King *David* the pattern thereof; and he to *Solomon*, *1 Chron. 28.* from verse *11.* to *21.*; and they were both Types of Christ, as Kings.

Now as to the King it was given to build, at first, and to appoint the Laws of the House at first; so to the Kings was it appointed to repair the breaches, when any were. The People of *Israel* were a

Royal Priesthood, *Exod.* 19.6, yet they might not meddle with the Priests Office, *Numb.* 16. 9, 10. They were a Kingly People, an anointed Nation, 1 *Chron.* 16. 22. *Psal.* 105. 15; yet they did not all reign as Kings, nor did the People set about the restoring or repairing what was amiss, till such to whom it was by order appointed to be their head, did set upon the work. Neither in the Tabernacle without *Moses*, nor in the Circumcision of those who were born in the wilderness, without *Joshua*; nor in the Temple, without *David* or *Solomon*; nor in the repairing the Temple, without their Kings, as *Josiah*, *Hezekiah*, &c. nor in the coming out of Babylon, without *Zerubbabel*.

Declaring plainly, that to them to whom at first was given the power of building the House, and appointing the Laws thereof, to them did appertain the right of repairing the breach, and restoring the Laws; which were such persons as did type out the Lord Jesus, who, as at first he became the *corner-stone* of the building, and did by his Messengers, his Apostles and Ministers, with whom he manifested his visible presence, (*Matth.* 28, 19, 20. *Mark* 16. *ult.* *Joh.* 15. the last words of vers. 5.) lay the foundation, and build the superstructure, according to *Eph.* 2. 20. *Eph.* 4. 12: so to the same Lord Jesus Christ by his Ministry, accompanied with his Power and Presence, doth it of right belong to be the *Repairer of the breaches* which Antichrist hath made in the Christian Church, and the *Restorer of paths to walk in*; as of old was typed out in the Temple-state, in the examples before alleadged.

Once the Lord Jesus taught the people by himself, from the days of his entering upon the work of the Ministry, *Luke* 4. 18, till the time of finishing of that Ministration. Afterward, he performed it by his Apostles, whom he had chosen, ordained, and sent out for that purpose; together with those other gifts of Ministry, which, as the fruit of his ascension to his Father, he gave for that end, to *perfect*, i. e. to *gather* and *edifie* his Body the Church; until they should *all come in the unity of the faith*, and of the knowledge of the Son of God, to a *perfect man*, &c.

He did not leave it upon his people promiscuously, to be equally and alike gifted for that work. Compare *Ephes.* 4. 11, 12, with 1 *Cor.* 12. 29.

Therefore there doth remain an Order to be observed in the exercise

cise of the Ministry; and the Disorder thereof is to be bewailed; and Jesu^s Christ, to whom all power is given of the Father, and by whom at first it was derived and delegated to chosen men, *Acts* 10. 40. 41. 42, to be waited upon for restoration thereof; in whose hand the power is, and without whom, *we can do nothing*, *Joh.* 15. 5.

That he should do it by such instruments as he pleaseth, furnished with such power and authority, and with such a presence of Christ, as may demonstrate them to be sent of God for that work or service, by the Divine light and heat of the fire of the Spirit of God, *Act.* 2. furnishing them with the true knowledge of the mind of God concerning the Fundamentals of { Doctrine,
Worship;

together with true power to evince the truth thereof against all gain-sayers, of whom the world was never more full;

whether we respect { Jews,
or
Infidels,
or
False Christians.

To be furnished with ability to shew to all Kindreds, Nations, Tongues, and Peoples, the glory of the Mystery of the *ancient Gospel*, which once was declared and received, but from which there hath been so deep a *falling away*; according as was foretold, *2 Thess.* 2. 7. *1 Tim.* 3. 16. *1 Tim.* 4. 1, 2, 3, and accordingly effected, through the power of the Beast, *Rev.* 13. ult.

Quest. Is not the Ministry of the Apostles as efficacious to possess the Saints of the enjoyment of their Liberties purchased by Christ, and to put them upon the doing their duties required of them, in our Times, as it was in theirs; seeing that they, by their Ministry, were commanded to *teach all nations to observe whatsoever Christ had commanded them*? *Matth.* 28. 19, 20. *Rom.* 10. 6, 7, 8. *2 Tim.* 2. 2. *Quest.*

Ans. The Ministry of the Apostles may be considered, either in the word, or in the power of it, *1 Thess.* 1. 5. The word of their Ministry, without the power, is not efficacious to put persons upon their duty, *Act.* 2. 11, 13. *Act.* 17. 18. *Ans.*

The Power accompanying the Word, is either Outward or Inward, or both Outward and Inward.

The

The Outward power, was the external demonstration of the Spirit, expressed *Acts 19.6. Rom. 15.18,19. Heb. 2.4.*

The Inward power, was that internal operation of the Spirit, expressed *Acts 2.37. Acts 16.14.*

Now if the word of the Apostles Ministry be accompanied with a power, and demonstration of the Spirit, suitable to that demonstration and power will be the manifestation of the obedience that follows it; according to *Rom. 15.18,19. 1 Cor. 2.4,5.*

If the demonstration of the Spirit be visible and outward, it directs to the Outward obedience, according to the Rules of that demonstration. If it be accompanied with power, it not onely directs, but enables to obedience in that particular; according to *Matth. 7.22,23. Luke 10.17,18,19,20.*

If the demonstration and power of the Spirit be onely Inward and Invisible, it [directs] and [enables] to the more Inward and Invisible part of obedience, *Gal. 5.22,23*, to believe, hope, joy, love; and to express the fruits thereof, *Gal. 5.26.*

If the demonstration and power of the Spirit which accompanieth the Word, be both Outward and Inward; then doth it direct and enable the soul both Inwardly and Outwardly to be obedient, according to the Rules thereof, *Rom. 15.18,19. 1 Cor. 2.4,5. 1 Thes. 1.5.*

Now it may so come to pass, that the Word of the Lord, or the Ministry of the Apostles, may come in demonstration and power upon the outward man onely, and extend no further: it may convince [that] *Acts 4.14,16*, and may bring that under obedience, *Act. 8.12,13*: but it seldom or never befalls the Lord's people, to be convinced in the outward man onely; (I say onely.)

But it may, and certainly doth many times befall them, to finde and feel the inward power and demonstration of the Spirit invisibly and inwardly, whenas they are deprived of the external Manifestations of it, *Matth. 16.15,16,17*: when the soul cannot, and what it cannot see, it may by the inward power of the Spirit believe, *Heb. 11.1*. when it cannot possess and enjoy, it may by the power of the same Spirit be helped to wait for, *Rom. 8.24,25*. and when it knows not what to pray for as it ought, it may by the inward power of the same Spirit be enabled to sigh and groan to God, *Rom. 8.26,27.*

This

This did seeme to be the condition of those believers in the nineteenth of the *Acts*, who though they believed through the inward power of the Spirit upon their hearts, yet they were ignorant of the external power and demonstration of the Spirit; and consequently, what they were further to know and do. *Act. 19. 2, 6. Cornelius*, who though the power of the Spirit had been great upon his heart, *Act. 10. 24*, yet he was ignorant of that external demonstration, and power which afterwards he received, *Act. 10. 44*.

So *Paul*, though it pleased God to reveale himself to him, or in him, in the way, *Gal. 1. 16*, and caused him to pray in or by the Spirit, *Act. 9. 11*, compared with *Rom. 8. 26, 27*; yet he remained ignorant of that external power and demonstration of the Spirit, which afterward he received, when *Ananias* came unto him, and laid his hands upon him, and opened his eyes, and told him what he should do, *Act. 9. 6, 17*.

Sometimes the Word, or the Apostles Ministry, came both in word and power; both in the outward demonstration, and inward operation: and then it made men obedient in word and deed, *Rom. 15. 16, 19. 1 Thess. 1. 5. 1 Cor. 2. 4, 5*.

These things being premised, I conceive I may say in answer to your Question,

That the word of the Gospel, or Ministry of the Apostles, (as you call it) is so far forth efficacious to put the Saints upon doing their duties, as it comes furnished with the demonstration and power of the Spirit, *1 Cor. 1. 1. 5. 2 Cor. 4. 5. 2 Cor. 3. 6*.

If the Spirit do demonstrate, and make evident to the Soule that part of the Word which concerns the Soule's hope, faith, joy, love, &c. according as that Word is evidenced with demonstration and power of the Spirit to the Soule, so far is that Soule not onely taught, but enabled to hope, believe, joy, love; and no farther.

So likewise for that part of the Word which requires outward obedience; so far as the demonstration and power of the Spirit comes, so far are we taught and enabled outwardly to obey. Now the demonstration of the Spirit is (as I conceive) the Spirit's evidencing and making manifest the true intent and minde of the Apostles in the Ministry, as it did evidence and make manifest its own minde in their Administrations, when they did administer.

Now

Now the Apostles they spake by the Spirit, and had the minde of Christ. He therefore that will interpret their minde in their Ministry, which was none other but the minde of Christ, must do it by the power, demonstration, and evidence of the same Spirit by which they spake; which was unerring and infallible. *1 Cor. 2. 11, 12, 16, Who knows the minde of a man, but the spirit of a man? &c.*

Again, though it might be supposed that there were a clear demonstration of the Spirit, yet, without the power of the same Spirit, believers were not sufficiently furnished to obedience, *Luke 24. 45. 49. Act. 1. 2, 4. Acts 10. 38.*

This Power I take to be a power of Authority, as well as Ability, *Matth. 28. 18*; and this Authority and Ability are both required, at least in some of the branches of a believers obedience.

In particular, the business of the Ministry and the Administrations which are particular to a Church (I conceive) are such as unto which there is required, in whomsoever they may concern, a clear understanding by the Spirit, so as to be able to say, *I have the minde of Christ*, and, *Thus speaks the Lord, and not I*. A true Power of Authority, as well as Ability, to do that work which they say (by the Spirit) is their duty to do, *Luke 24. 45. 49. Acts 4. 7. Matth. 9. 6, 8.* A clear evidence and manifestation thereof, not only in themselves, but to manifest to others, for their profit, *1 Cor. 12. 7.*

Now if there be such Believers, who not only touching their own personal estate and condition, but also touching Visible Administrations of Publike Worship, can say in truth, by the Spirit, *We have the minde of Christ*, and, *Thus speaks the Lord, and not we*; and have also a true and lawful authority to act those things they say they know; I shall leave such persons to the trial of their spirits, and not doubt but to be able to see that spirit demonstrating it self to the world, either in them or others, to the praise and glory of the God and Father of spirits.

In the mean time, I shall conceive, that whatsoever in the Word is required of believers to do personally, as believers, that ought to be endeavoured after by every one that is truly so: But whatsoever is relatively appropriated to persons, as such and such, due regard is to be had to God's Order and Dispensation there, according to the limits and bounds he hath set. Better it is to be fed of Ravens, or fast fourty days,

days, then, distrusting God's provision, turn stones into bread. Read *1 Sam. 13. 11, 12, 13*, a fair pretence: *but he that believeth maketh not haste.*

Quest. Whether those Signes and Wonders whereby God manifested his presence with the Apostles, were not rather to confirm their Word and Doctrine, then to bear witness to their persons being sent, *Heb. 2. 4.*

Ans. It is, in my understanding, a truth, that those Signes and Wonders were to confirm their Word and Doctrine, *Mark 16. 20.* but the case is evident, that the works which God wrought by them, were not onely to confirm their Word, but also to testifie of their Persons, that they were sent of God. *Joh. 5. 36, The works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me:* compared with *Joh. 20. 21, As my Father sent forth me, so I send forth you, Joh. 17. 18.*

If the Father sent forth Christ, and the works which Christ did testified of him, that he was sent of God, *Joh. 11. 42;* then Christ sending forth his Disciples, as the Father sent forth him, *Acts 4. 13, 14, 16,* the works which they do, testify of them, that they are sent of Christ; as the works which he did, testified of him, that he was sent of God. *2 Cor. 12. 12, The signes of an Apostle were wrought among you, &c.*

Quest. Seeing gifts are given to profit withal, and talents to be improved; How, according to Rule and Order, may the Saints edifie one another, and improve their talents for the honour of Jesus Christ, out of a Church-estate? *1 Cor. 12. 7.*

Ans. Such as the gifts and talents be which are given, such must the improvement of them be for the honour of Christ. *Ans.*

I pray you consider the Scripture you have quoted, *1 Cor. 12.* Where those gifts of the Spirit which are there spoken of are to be found, there need not be any care taken how to improve them, out of a Church: for surely then and there will be a glorious Church, where and when those gifts of the Spirit are given to profit with. Where there is given by the Spirit, a word of Wisdom, a word of Knowledge, a gift of Faith, a gift of Healing, a
H gift

gift of Miracles, a gift of Prophecy, a gift of discerning of Spirits, a gift of Tongues, and Interpretation of Tongues; when *the manifestation of the Spirit is given to every one to profit withal*, as the Scripture expresseth; then there will be an Orderly Administration, and an Effectual Operation, to the honour of Jesus Christ.

In the mean time, I could desire the Lord's people to consider of that thing they call *Gift*, or *Gifts*, and try by what Name or Title they may be distinguished or called; Whether any of these before mentioned, or some other. If not these, but some other, I would consider what it is, Whether it be given to them to *be-heve*, Phil. 1. 29. to hope, joy, suffer, pray, to distribute to the Lord's poor, to bear the burden of the afflicted, to mourn over the desolations of *the Israel of God*, to wait for the Day of Restoration, to long, to groan, in expectation for the Day of the Lord.

Now if the *gifts* you speak of be of the first kinde mentioned in 1 Cor. 12. they bring manifestation enough with them, to direct to the improvement of them; and where-ever they are found, surely a Church of Christ is not far off.

If they be of the later sort, I conceive the Spirit of the Lord (whose gifts they are) is not wanting, to manifest to such to whom they are given, how they in their measure may be improved to the glory of him that is the author of them.

But yet a few words more particularly, to what I conceive may be the scope of the Question.

The Apostle (in 1 Cor. 10. 6, 11.) speaking of the Jews, and that which befel them, saith, *Those things happened to them in types; and, Whatsoever was written before-time, was written for our learning.* Now it is to be noted, that in their travelling condition, while they were in the wilderness, they were our Types, 1 Cor. 10. 11. In their Temple-state, they were our Types; and what God spake to them then, was as typing out the state which was to come after, 2 Cor. 6. 16. In the state of their Captivity, they were the types of the Captivity of the present *Israel of God*, Jer. 30. Revel. 11. 3. Revel. 18. 2, 4. There-

Therefore, what is recorded of them, and what befel them, according to the Divine wisdom of the most holy God, is written for us, and for our learning, that we might fear with a holy fear.

Now it appears, by the testimony of Divine Truth, that there were some parts of Worship which the people were to perform to their God in the Temple at Jerusalem, and not elsewhere, *Deut. 12. 5, 7, 11, 13, 14.* But there were some other parts of his Worship which they might perform to him when they were at the greatest distance from the Temple, even in the Land of their Captivity. When they were in their own Land, they were to perform their Temple-work and Temple-worship at Jerusalem, the place where God had chosen to put his Name: But in case the Lord should deliver them into the hands of their enemies, and they should be led captive into a strange Land; inasmuch as they could not come to Jerusalem to worship before the Lord there, yet if they did but *remember the Lord in the land of their captivity, and did humble themselves, and pray unto him, looking towards his house, he would hear in heaven, &c.*

That the Lord's Israel might be put past Temple-work and worship, read *1 Kings 8. 44, 46, 47, 48, 49, 50, 51.* and yet in this their condition, when they could not come to Jerusalem, if they did but look towards it, and repent, and pray, God would have mercy, hear, and forgive.

That these people were carried captive, appears, *2 Chron. 36. 17,* to the end of vers. 21. Now the Sion of God became a *plowed field.* Now the ways of Sion mourned: none came to her solemn Assemblies; and, for their part, they could not sing the songs of Jehovah in a strange Land. Now the Lord had broken his two staves of Beauty and Bands, *Zech. 11. 9, 10, 14.* Now was *Israel* given up to the Robbers, *Isa. 42. 23, 24, 25.*

Quest. Well: but what do these people do in the Land of their Captivity?

Answ. They seek the Lord by Fasting and Prayer, looking towards his House; they hang their Harps upon the willows, and fall a mourning and weeping at the remembrance of Sion. Read these Scriptures: *Psal. 137. Dan. 9. 2, 3, 4. Dan. 6. 10. Zech. 7. 3, 5. Zech. 8. 19, 21, 22. Ezra 8. 23.*

Quest.

Quest. But did the people ever pray together, during the time of their Captivity?

Answ.

Answ. Yea: besides what other places of Scripture may hold out for the clearing of it, without doubt it lies clear in the face of this Text, *Esth. 4. 3, 16. Go, [gather together] all the Jews which are in Shushan, and fast ye for me.*

If ever this were the case of this people, and they were herein, as well as in other things, Types in respect of what was to come, methinks we are taught to consider that which was afore-time written for our learning, according to *Rom. 15. 4. Rom. 11.* That in the Christian Church-state there is something so peculiar to it, as that it may not elsewhere be administred; as the power of Binding and Loosing in the Name of the Lord Jesus, together with the Administration of such Ordinances as are peculiar to a Church; wherein the Primitive Churches were exercised for their season, contending earnestly for the faith once given to the Saints; the woman wearing her Brides attire, her goodly cloathing, *Revel. 12. 1.* until the Dragon made war against her, and put her to flight, pursuing her with floods of water; in which condition of hers, she hath lien in the wilderness of the world, in the rubbish and confusion of Babel, *among the pots*, unpolished, growing up as a lily among thorns, here one, and there another, like an Army routed, like Sheep unfolded, according to that Scripture, *I saw all Israel scattered upon the mountains, like sheep having no shepherd, 1 King. 22. 17.*

Oh that we could read with affection those passages, *Psal. 80.* and *Psal. 81.* Oh how is the *Sion* of the Lord become a plowed field indeed! How is the *Vineyard* of the Lord spoiled! Once it was not so: but, at this day, how do the poor people of the Lord rend, and devour, and tear, and eat up one another! what sharp and bitter words! How great is the company of spear-men! the mother eating up the children of a span long. Could this be, if the Veil were taken away, and our Bondage removed? What may be the reason Truth is so miscalled, so mistaken? (one pretends to have it, and another to have it:) Is it not because *night is to us for a vision*? We say we see, and we think we see; but know not that we are as men that dream. The Builders are at oddes

oddes among themselves; and the stones in the building rise up one against another. Can Christ be thus divided? If that his true Ministry were on foot, would not that rectifie that great Confusion which is among the Builders? Would not a Trowel be a Trowel, and Brick be Brick, and Mortar be Mortar? Would not the language of Truth be distinctly understood? Would he suffer one of his own servants to throw down what another most dear to himself hath been a building up; and a third to destroy the work of them both? Oh how great is the desolation, if we were but sensible of it, and affected with it! And when we think to mend our selves, and to become *Repairers of the breaches*, behold, *in stead of a girdle, a rent; in stead of well-set hair, baldness*. This, this is the condition of the Lord's people, to them that see it: and surely, *unless the Lord of hosts had left us a remnant, we had been like Sodom*. But blessed be the Lord our Rock, who hath given us *the valley of Achor for a door of hope*, Hos. 2. 15. Jer. 31. 16, 17. Zeph. 3. 8, 9, 17, 18.

Now the condition of the Lords Israel being thus routed, thus scattered; they ought to be afflicted deeply with this their desolation and scattering; yet not to mourn as men without hope, Jer. 31. 15, 16, 17, but *cry mightily unto the Lord, and give him no rest*, Isa. 62. 1, 6, 7. Luk. 18. 1, 7, 8. *To beare one anothers burthens; To inquire of the Lord, and one of another, the way to Sion*, Jer. 50. 4, 5, 6. *To inquire after the true Lord Jesus*, Cant. 6. 1. Thus, according to this order and pattern of a poor captivated people, ought the scattered Israel of Jehovah to go mourning, and weeping, and seeking the Lord: and not to go about to build, and set up wayes, by their own mistaken, miscalled, and misunderstood gifts: But to wait upon the Lord, lest it be to them *in stead of a girdle, a rent*, Isa. 3. 24.

Quest. Seeing God hath promised, *That from the rising of the Sun to the going down of the same, his Name shall be great among the Gentiles*, Mal. 1. 11; How shall this Name of Christ be proclaimed, and made great among the Gentiles, in this desolate and lost condition? according to *Rom. 10.*

Answ. This Question seems to be like *Isaac's* Question to his

Fa- *Answ.*

Father; *My Father, where is the Lamb for the Sacrifice?* and the Answer may be the same that his was to his Son, *God will provide himself a Lamb.* I would intreate you to read these Scriptures, *Mic. 2. 7, 10. Mic. 3. 5, 6, 7. Mic. 4.* the whole Chapter; and that passage mentioned in *Rom. 10. 15*, being compared with *Isa. 52. 7*, doth evidently declare, that there is yet a further sending forth of the Messengers of Peace; when the Sion of God shall awake and put on strength, and Jerusalem the holy City shall put on beautiful garments: Read *Isa. 52. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11*, and judge whether this be not a Gospel Prophecie, part whereof is yet unfulfilled. And whether this be not the Apostles scope, in the tenth of the *Romans*, *vers. 14, 15*, and the whole eleventh Chapter to the *Romans*. Onely while you say, How shall this be? The wisdom of Jehovah can bring this about, *Zeph. 3. 8, 9, 10, 12, 13, 14*. When the time of the Lord is come, wherein that great Angel shall lighten the earth with his glory, *Rev. 18. 1*, and wherein the Angel shall sit in the midst of Heaven, having the ancient Gospel to preach to them that dwell on the earth, to every nation, kindred, and tongue, and People, *Rev. 14. 6*. When the Lord of the Harvest seeing the fields white to the Harvest, shall thrust forth labourers into his Harvest: when his Angels or Messengers shall be sent forth to gather his elect from the four winds, from one end of Heaven to the other, *The zeal of the Lord of Hosts shall perform this*, though we know not how.

Object.

Object. If there be not a Ministry in the World, What will become of the Faith of all such as believe in the Lord Jesus, differenced and distinguished under those several professions, and known by those several appellations whereby men have named them; seeing the Scripture witnesseth, that men cannot believe without a Preacher? *Rom. 10. 41.*

Ans.

Ans. This Objection grounds it self upon an absurdity that will seem to follow upon the premises; *viz.* If what hath been alleadged, be true, touching the Ministry, How can this Scripture be true also, which saith, *How can they believe on him of whom they have not heard? And how shall they hear without a Preacher?*

To solve which seeming-contradiction, I desire the Reader to consider who that relative word *they* must be applied to: And consequently, what is the scope of the Apostles argument in this place.

For the understanding of which, I conceive it will be necessary to read the ninth, tenth, and eleventh Chapters together, and they will appear to be one continued Discourse or Argument, whereby the Apostle *Paul* doth hold forth the state of the Jewes, (whom he calls his *brethren*, his *kinsmen according to the flesh*, Rom. 9. 3.

Now concerning these, he begins all the three Chapters, and shewes both their priviledges which they had by the Law, Chap. 9. 4. 5.

Their rejection, through their non-submission to the righteousness of God, Chap. 10. 3.

Their restitution when the fulness of the Gentiles is come, in Chap. 11. 25, to fulfil the Mystery of this dispensation of God, by the appearing of the deliverer, who *shall turn away ungodliness from Jacob*, according to his Covenant, Vers. 25, 26, 27. Isa. 59. 20, 21.

These are that *they* which are mentioned in the 1. 2. 3. and 14 Verses of the tenth Chapter to the Romans; touching whom, the Apostle thus reasons:

Brethren, my hearts desire and prayer to God for Israel is, that they might be saved. For I hear them record, &c.

Object. But, blessed Apostle, what ground of Faith is there *Object.* in this prayer, considering how they are rejected?

Answ. The Scripture hath said, *Whosoever believeth in him, shall not be ashamed: for there is no difference between the Iew and the Greek; for the same Lord over all, is rich unto all that call upon him: For whosoever shall call upon the Name of the Lord, shall be saved.* Therefore they, *viz.* the Jewes, if they call upon the Name of the Lord, they shall be saved. *Answ.*

Onely the Question is, *How they shall call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without out a Preacher? and how shall they Preach except they be sent?*

There-

Therefore, till there be a sending forth of Messengers, even to the Jews, *quatenus* Jews, as well as there hath been to the Gentiles, *quā* such, no wonder if *they* believe not: For, *how can they believe in him of whom they have not heard? and how can they hear without a Preacher? and how can they Preach except they be sent?*

Object.

Ans.

Object. But they have heard, though they have not obeyed; as appears, *Rom. 10. 16, 18, 21.*

Ans. This may not be denied: for, Christ was sent first to the lost sheep of the house of Israel; And he accordingly came unto his own, and his own received him not. But the consideration hereof, makes the Mystery the greater.

Once God chose the family of Abraham before all the families of the earth, and in Judah was God known, and his Name famous in Israel. He dealt not so with any other nation, neither had they the knowledge of his Law. Though afterwards, when the fulness of time was come, and the wall of partition broken down by the appearing of our Lord Jesus, then the Mystery of Christ which in other ages was not made manifest, was revealed to his holy Apostles and Prophets, by the Spirit; which Mystery was, *Eph. 3. 3, 6* That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel.

And the Jewes, to whom the Gospel first was preached, having put it from them, *Act. 13. ult.* and reckoned themselves unworthy of that salvation, became the onely nation of all the world, who were by the just hand of God concluded under blindness, and hardness, (in part) and so are to continue such a proportion of time as was fore-appointed and decreed, *Rom. 10. 8, 9, 10, 25.* At the expiration and determination of which time, there is to be a revelation of the Mystery of their breaking off, and ingrafting in again, *Rom. 11. 26* and that to be done when *the deliverer shall come out of Sion, and shall turn away ungodliness from Jacob.*

For as in times past the Gentiles believed not, having not that opportunity of the knowledge of God as the Jews had; yet at length obtained mercy, through their unbelief: Even so have *these* also now not believed, that through their mercy *they* might obtain mercy.

Object.

Object. But how is this to be effected?

Object.

Answ. By means of the preaching of those whom God in his holy and blessed time will send out for this work : For, *how shall they call on him of whom they have not heard?* (as the natural Jews have not, though their forefathers some of them did, and for their disobedience were rejected.) *And how shall they hear without a preacher? and how shall they preach except they be sent? As it is written, How beautiful upon the mountains are the feet of them which preach the Gospel!*

Answ.

Which passage of Scripture, however it hath been applied to that publication of the Gospel which hath had its course among the Gentiles, yet the Apostle here makes a special application thereof to the sending forth of that Ministry which is to accomplish this work; forasmuch as that which is to accompany its administration, is something which hath not as yet been performed, and which hath a peculiar fulfilling in the Calling of the Jews; as almost the whole Chapter from whence the Apostle fetcheth this passage, will evince, if the Scripture it self be examined, *Isai. 52. 7.* Read *vers. 1, 2, 5, 6, 7, 8, 9, 10.*

Well might the Apostle therefore say, *How can they hear without a preacher?* forasmuch as the time neither then was, nor appears yet to be come, wherein those Messengers that are appointed to bring them that *glad tidings*, after their long Captivity in blindness and hardness, under which they for a time were to continue, to fulfil the Word of the Lord, *Rom. 11. 26.* But when the full time is accomplished, and that the *Deliverer is come* (to *Sion*) or *out of Sion*; Oh then *how beautiful upon the mountains* will be *the feet* of the Apostles or Messengers to whom shall be revealed this Mystery, which hath been so long hid, but shall then be made manifest; and by whom the glad tidings thereof shall be published among those; who, till this time, have not heard thereof, and consequently could not believe!

Isa. 25. 7.

Not as if no man, Jew or Gentile, could hear of God and Christ, and things of heaven, so as to believe to salvation, without a special sending of some person or persons to preach unto them as a Minister, *viz.* an Apostle, Prophet, or Pastor; but that it could not be expected that the Nation of the Jews, who through their

unbe-

unbelief had been broken off, that ~~they~~ should be restored again, and become one sheepfold with the Gentiles through believing; and the Mystery hereof, be accomplished and revealed without a Preacher, i. e. those Messengers whose feet were to be beautiful in publishing the glad tidings thereof, and which should have its accomplishment in its season.

Secondly, And that this may the more manifestly appear to relate to a special sending of such as hath been spoken of; the phrase of speech used in the fifteenth Verse of the tenth Chapter to the *Romanes*, may somewhat help to evince.

Where it may be observed, that the two especial phrases of speech which import

Authoritative { Sending, Ἀποστείλῃ,
Preaching, Ἐκπύρειν,

are used both for the sending and preaching of those Messengers which are there mentioned by the Apostle: whereas it will be found in the Scripture, that in the days of the first Ministry (when it was on foot in the world) that Faith was not so tied to a Ministry, or to one so especially sent, (as this Scripture holds forth sending in the terms of it) as that the Faith could not be true, where the Preaching and Sending was not such; i. e. Authoritative.

To say nothing of *Cornelius* that devout Souldier, and Capitaine of the *Italian band*, of whom the blessed Witness of Truth testifies, *That he feared God with all his house, and gave alms to the people, and prayed to God alwayes*; whose prayers and alms (the Angel testifieth) were come up for a memorial before God. Now God heareth not sinners, *Joh. 9. 31.* And in the ninth of the *Acts* it's noted of *Paul*, after he had seen the Lord in the way, in the eleventh vers. *Behold, he prayeth*; which was an evidence of his conversion. Yet this *Cornelius* did, before any Ministry (that we read of) had made known the minde of the Lord unto him; as afterward it did in the conclusion of that Chapter. But I refer this to the exercise of a free minde to consider of.

There be other cases besides this of *Cornelius*, which may give light to this thing.

The Faith of the *Samaritans*, who believed upon the report of

Friendly
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nication.

the

the woman communicating to them her experiences touching the Messiah, owns it self to no such Ministry as the Objection imports and holds forth, as the story will easily make appear when it is read, *Ioh. 4.* the Lord Jesus having spoken to her heart, and shewed her the corruption thereof, in telling her she had had five husbands, and he whom she now had was not her husband, (a thing which she knew very well already) this extorts from her an acknowledgment that he was a Prophet, *Vers. 18.* but more begot more, in conclusion, she left the water-pot, and went into the City, and communicated her experience to the people thereof, (men and women) *Come, see a man that told me all that ever I did: Is not this the Christ?* The effect of which declaration of hers was such, as it not onely (if at all) prevailed with the people of that City to come to him, that by seeing him they might believe; but to believe, and so come to see: as themselves testify, *Vers. 39, 40, 41, 42.*

The Apostle mentions, as another meanes of conversion,

A gracious Conversation, *1 Cor. 7. 16*, compared with the *A holy and first of Peter 3. 1. For what knowest thou, O Wife, whether chaste conversation shall save thy husband? vovis. — Converteres ad fidem Christianam.* *conversion.* It is the same word which is used in *Matth. 1. 21, Salvabit populum suum à peccatis eorum: He shall save his people from their sinnes.* Which saving of the husband by the wife, the Apostle Peter, in *1 Per. 3. 1, 2*, appropriates (instrumentally) to her chaste conversation. *Likewise, ye wives, be in subjection to your own husbands; that if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation with feare.*

I have observed touching the conversion of *Paul*, that it was effected by immediate revelation, *Act. 9. 6, 11*, compared with *Gal. 1. 12, 16. Ephes. 3. 3.* And though the Lord Jesus preached unto him in the way, yet he did it by himself, without such instruments as at that time he had appointed and placed in the world for the working Faith and Conversion.

By all which it appears, that however it is our duty to attend to such means as God hath appointed, when and where they way be
 I 2 enjoyed,

injoyed; yet himself is not bound so to work by them, as that he cannot work besides them, and without them, when he pleaseth; or that the Faith or Conversion which ownes not such a Ministry to have a share in it's working, must therefore not be true, because not so wrought or effected as the Objection holds it forth.

*Diligent
searching
the Scrip-
ture.*

To what hath been spoken, might be added the consideration of the Faith of those men of *Berea*, *Act. 17. 11, 12*, which attributes very much to their daily *searching the Scriptures, whether the things they heard of Paul and Silas were so*; (and it's said) *Therefore many of them believed.* No doubt *Paul* and *Silas* preached to these, as they had before to those of *Thessalonica*. *Vers. 3*, *But these were more noble then the former, in that they searched the Scriptures which Paul and Silas urged, to see whether the thing alleadged were so: therefore many of them believed.*

As also the evangelizing of the scattered brethren, and the blessed successe that ensued thereupon: who though they were so far from being Ministerially sent out, that they were sent after, by the Churches at Jerusalem, when tidings had come to their eares how the hand of the Lord was with them, *Act. 1. 19, 20, 21, 22*; yet their labour of Love and work in that particular was accepted, *and many were turned to the Lord thereby.*

By all which it doth appear, that although *Faith came by hearing, and hearing by the Word of God*; yet it doth not appear that Faith cannot be true, or that none can be said to believe who have not so heard, *viz.* By such a preaching and sending as that Scripture in *Rom. 10. 14, 15*, holds forth, and as this Objection would enforce: But on the contrary, rather, that although the Lord Jesus did institute and appoint some certaine persons, chosen and deputed to the work of the Ministry, for the ends, and during the time mentioned in the fourth of the *Ephesians*, to which men were to give attendance, as to the meanes appointed of God for those ends; yet he was not bound so to work by those instruments, and by none other, as if that whatsoever he wrought otherwise, or by other meanes, must be invalidated, because it was not so effected; as the instances before alleadged, will with clearness, and no less comfort, evince.

Therefore

Therefore this consideration now presented, will be so far from weakning, that it will adde much comfort and strength to the Faith of the mourners of *Sion*, and the waiters for the hope of *Israel*; while they behold, that the most High hath placed such footsteps amongst his blessed Oracles of Truth, (the Scriptures) that may stay from wandering, and preserve from fainting their wearied Spirits; as in other things, so also in this, *that their Faith and Hope may be found in God*, and they no way enforced to build upon the wisdom of men, that would be esteemed the Ministers and Messengers of Christ, in stead of those that once were so.

And may serve as a good help, till better do appear, to free the minde and spirit of some that are sincere, from that Bull or Cernation which hath taken hold of them; enforcing it self upon the Conscience, not to dare to question the present Ministry, lest they be necessitated to question their own Faith also; though this questioning extends it self no farther, then to try it by the rules of the Word; a thing so frequently commanded by God himself. And the impartial exercise whereof, though it might prevaile with some to see their present loss, and that they are not what they have taken themselves to be, and abate much of the present confidence which most men have; yet would it not at all take off the ground of their consolation, nor the exercise of their gracious abilities in searching the Scriptures as touching the present Truth, as the men of *Berea* did; nor of communicating their gracious experiences, as that good woman of *Samaria* did, or those honest-hearted brethren of the dispersion; nor of holding forth a holy, harmless, and chaste Conversation, winning and instrumentally saving those who possibly may not be won by the Word; themselves mean while being found faithful witnesses to Truth, so far as they have attained, and waiters for that grace which is to be brought at the revelation of *Iesus Christ*.

Non

Now the Lord direct our hearts in-
to the love of God, and into a patient
waiting for Christ; forasmuch as unto
them that look for him, shall he appear
the second time without sin unto Salvati-
on: therefore in patience, let us possess
our souls, knowing that the time is com-
ing, yea hastning, wherein the blinde shall
see, the lame shall leap, and the stamme-
ring tongue be unloosed. In the mean
time,

Let Brotherly love continue.



F I N I S.



